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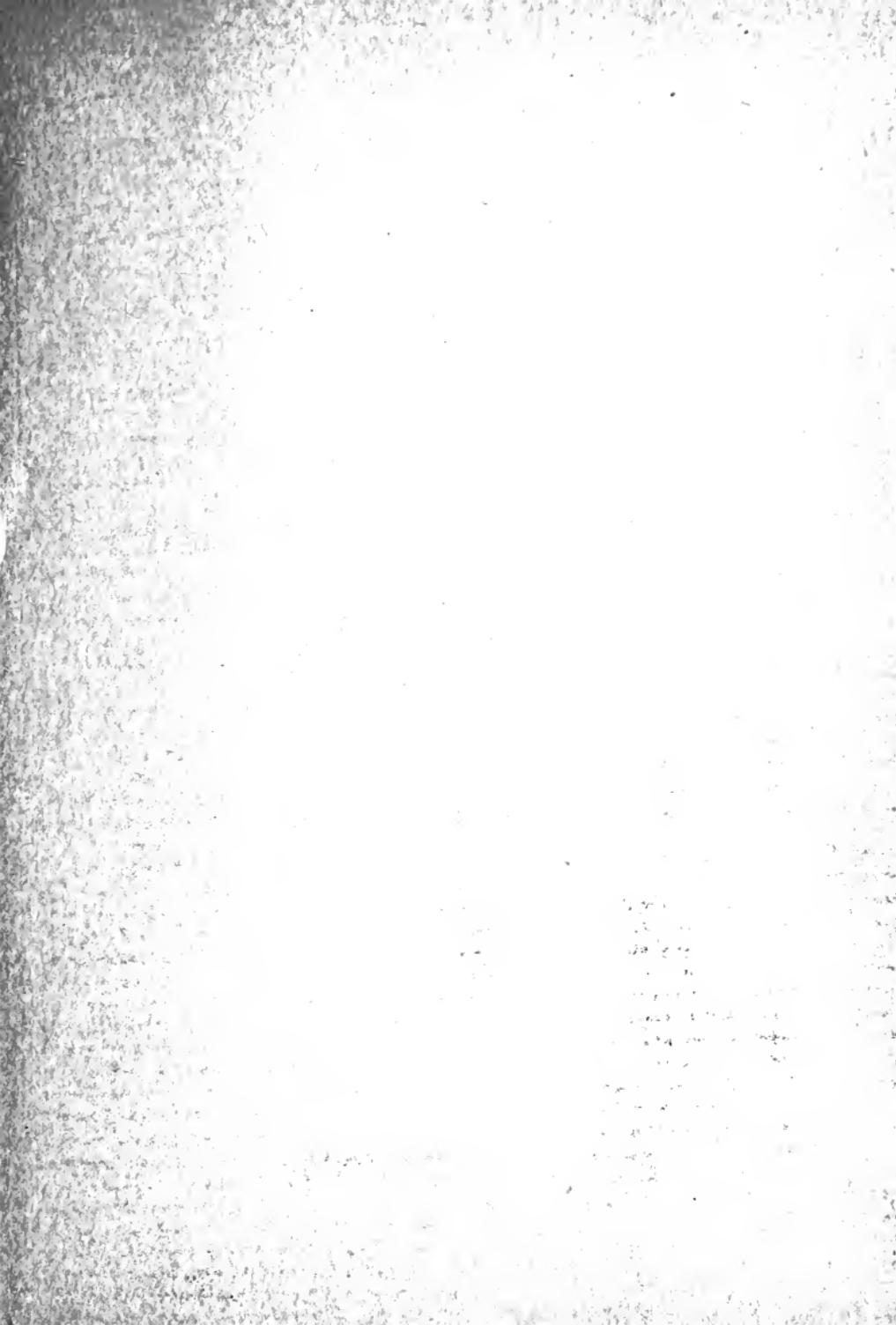
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HOLY FIRE!

OR

HOW, WHEN, WHERE AND WHY

TO PROMOTE

Revivals of Holiness.

BY

REV. B. S. TAYLOR, A. M.

Author of "Full Salvation."

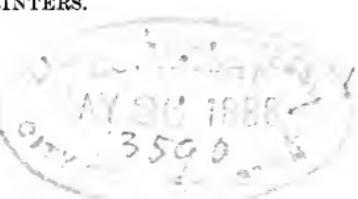
“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and the Spirit gave them utterance.”

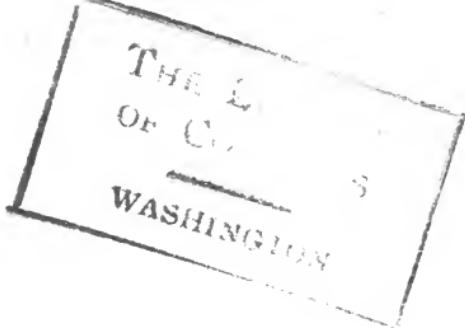
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“Then flew one of the Seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. And I heard the voice of the Lord, saying, whom shall I send and who will go for us? Then said I, Here am I, send me.”

(Isa. 6.)



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HOLY FIRE!

IN ALL



And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

He took not away the pillar of the cloud by day, nor the pillar of fire by night; *from* before the people.—Ex. xiii; 21.

And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.—Zach. ii; 5.

And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it: and he shall burn thereon the fat of the peace offerings.

The fire shall ever be burning upon the altar; it shall never go out.—Lev. vi; 12.

Who maketh His angels spirits; His ministers a flaming fire.—Psa. civ; 4.

And some said :

“What will this babbler say?”

Other some :

“He seemeth to be a setter forth of strange
gods :” (because he preached unto them Jesus).

DEDICATED

TO MY

Brethren in the Itinerant Ministry

OF THE

METHODIST CHURCH:

In the hope and faith and prayer that it
may kindle the flames of holy love on the altar
of your hearts, to a pentecostal glow.

“O that it now from heaven might fall
And all my sins consume!
Come, Holy Ghost, for thee I call,
Spirit of Burning, come!”

—CHAS. WESLEY.

“BROTHER: *Pray God this may help you.*”

THE PROPHESY.

O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.—Hab. iii; 2.

Wilt thou not revive us again: that thy people may rejoice in thee?—Psa. lxxxv; 6.

Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people.

For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Isa. lvii; 14.

Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Then shall we know, *if* we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.—Hosea vi; 1.

For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.—Ezra ix; 9.

Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not *stay*.—Jer.—xx : 9.

HOLINESS REVIVALS.

How, When, Where, and Why.

BY REV. B. S. TAYLOR.

CHAPTER I.

Why not have a revival?

Yes, why not? A real genuine revival of pure and undefiled religion by the power of the Holy Ghost. Many churches need one! They are nearly empty, preachers ill paid, parsonages falling to pieces; prayer-meetings dying, and even dead and buried; spiritual interests of Zion fast passing away. Oh, how much we need a revival!

1. *Revival means spring time.*

Re and vivo to live again. Resurrection. Dead brought to life! Winter changed to summer! The cold snowbanks of February need melting, the frosty earth of March needs thawing, cold winds need warming into zephyrs, the barren soil needs ploughing and moisture and sunlight, and seeding before the time of the singing of birds and bloom of flowers and aroma of fruits and waving fields of grain shall appear in fruits of summer and ripeness of Autumn. God has his order for temporal blessings in the natural world, and the wise farmer falls into line. sowing, hoeing, reaping and threshing, in due order.

2. Likewise, God has his divine order for spiritual blessings and harvest.

The seed is to be sown, the young plants to be cleansed of weeds, (heart purity,) and "after many days" of growth in grace, storm and sunshine, trial and joy, the angelic reapers thrust in the sickle and gather the harvest home. No one does all the sowing, no one does all the cleansing, no one does all the reaping. Each one has a part in the work of each season, if he is a wise husbandman. By our own labors, words, and examples, we are both planting the grace of God in some heart, cultivating and cleansing some precious soul from sin, by leading them to the Saviour, or helping gather in the harvest of faith and love around some dying bed.

3. Every Church and every Christian ought to be in God's order all the year round, "instant, in season and out of season."

There are certain conditions essential to a revival. These observed, a revival is sure to come. God is faithful, He cannot lie. He has plainly given us the promise and stated the conditions on which He will pour out his Spirit, and save souls, and if we will fulfill them we shall have a harvest of souls as certainly as fulfilling natural conditions will bring a harvest of corn or wheat. It is the examination of these conditions, we propose in this series on "Holiness Revivals."

4. If these conditions are observed continually, there will be a perpetual revival.

Some day the church of God will arise in her strength, and with power from on high continue the revival which shall never stop until the earth shall be brought back to God. The power to prevent or hinder this, *lies inside*, not outside, the church. The weakness of God's people lies not in the strength of their enemies, or numbers of their foes, but in their own unbelief, infidelity, unfaithfulness, and hypocrisy. Whenever the church as a whole shall fulfill the high calling of God and His purpose in her, then eternal and perpetual victory shall crown all her efforts to save the world. O, may God awaken and arouse a slumbering church before a world is damned!

5. *But how shall the revival begin?*

For we presume earnest and holy Christians want no ding-dong—hurrah—counterfeit—devil-gotten-up-out-of-the-pit, “revival of religion,” falsely so called; in which fairs, festivals, theatricals, lotteries, late suppers, and immoral associations win a crowd; while a few so-called “converts” are baptized in stylish outfits, by a stylish minister, in a stylish church, to join a congregation of stylish sinners, riding on stylish cushions toward a heaven that would be *nothing if not stylish*. And how many such have any real genuine ring of holiness in them? How few scalding tears of repentance, groans for a mighty deliverance from inbred sin, cries for heart purity, and panting for perfect love, followed by shouts of joy from burning lips, and faces shining with the glory of the mount of transfiguration! How few such Bible signs of a mighty work of pardon and purity and power of Pentecost upon believers do we see now as in New Testament days?

Why are few revivals genuine and many spurious? Why are so few “converts” to be found a year afterward, clearer and stronger in God, more loving to man than the day they were converted? For the facts are before us. The evidences are on every hand. Thousands of nominal Christians will tell you “what peaceful hours I once enjoyed, how sweet their memory still, but they have left”—yes! left forever! Alas! in many cases too far gone to revive! and many, many “aching voids the world can never fill,” are to be seen on every side. O! these “aching voids.” Follow up many a modern so-called “revival” and a few months after, the most that remains is—“aching voids.” Spurious revivals, not genuine! “Bastards, not sons.” “And if ye be without chastisement, whereof all are partakers, then are ye Bastards and not Sons.”—Heb. ii; 8. And when the time of trial and chastisement and temptation comes to many “converts,” there is a dreadful falling away, many “backslide in heart.” Why is this? I answer in a word: Because the revival was spurious, counterfeit, because it was not conceived by the Holy Ghost, because there was no travail in birth by the church, because the “converts” were

not “regenerated by the Spirit,” born of God, “created anew by Christ Jesus.”

Paul saw such spurious work. “My little children, of whom I travail in birth again until Christ be formed in you.”—Gal. iv; 9. And if the Devil can cheat the church with pewter coin, he can keep the gold out of circulation. If Satan can palm off a spurious revival, and bastard children on the church, it will answer every purpose of his, prevent a genuine work, and in six months he will have his own children again, worse than ever! Peter saw it and said: “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning!”—2 Pet. ii; 20.

6. *But do we want a genuine revival? For it is of this that I write.*

A revival of righteousness and true holiness; a revival of love and purity and grace! Hence I write the title “Holiness Revivals” as distinguished from an unholy revival, in which there is much of everything but holiness: much excitement, fourth-of-July hurrah; loud-waltz-singing, flirtation, fun and folly; a sort of young folks’ frolic, a singing-school affair, which soon blows over, and the same crowd are seen in the rink, skating, and the ball-room, dancing, and in theatricals of the Sunday-school sort, acting, etc., etc. And between these and the so-called “revival,” there is little or no difference. About the same crowd, the same actions, and the same results. Whatever *you* want, Brother, may God deliver *me* from all such revivals. If that is about the kind of thing you like, that is about the kind of thing you will have. “Whatsoever a man soweth, that shall he also reap!”

7. *A spurious church will “get up” a spurious revival, a sanctified church will pray down a holiness revival, and there is the whole thing in a nutshell.*

The twelfth chapter of I Corinthians, describes a genuine church in its *gifts*, and the next chapter, its *graces*. And a spurious church is one that cannot fill the bill in either chapter. There are hundreds of churches in our land that have not had a genuine revival, by the power of the Holy Ghost

sent down to them, for years. They are rich and gay and worldly and proud. They have not a sanctified child of God in their number. None who are deeply, earnestly pious, full of love, and joy, and power, by the Holy Ghost. They "run the church" just as they do their own business, just as they do their social clubs and secret lodges. "Their church" is only one of half a dozen similar institutions "to cultivate social qualities," promote business interests, advance literary pursuits, and the culture of art and science. The preaching of rose-water-essays, and getting up leagues, and unions, and circles, occupies the time of the Pastor. To lead the society in fashion, dress and display, and make stilyish "calls" and peddle small talk and dirty bits of gossip, occupies the pastor's wife. She doesn't "guide the house, bear children and give none occasion to the adversary to speak reproachfully, but, withal, learns to be idle, wandering about from house to house; and not only idle, but a tattler, also a busybody, speaking things she ought not."—1 Tim. vi: 13-14. She never reads 1 Tim. ii: 9. "In like manner also that women adorn themselves in modest apparel, with shamfacedness and sobriety, not with braided hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." She never points out such passages to the "ladies" upon whom she calls. And thousands of Christian women do not know that such passages (1 Peter, iii : 3) are God's commands to them. And with such examples in preacher and wife as their guides, it is no wonder that the devil can deceive them all with his spurious revivals. The root of all this trouble lies deep in the heart of a false, worldly, sham form of religion.

8. *Unless the church is genuine, the converts will be spurious, "Bastards."*

Unless there are in any given society, "the salt of the earth" nothing can keep it from spoiling. Unless "the light of the world" shines from our pews and pulpits, sinners will blunder through the darkness, into hell. "If the light that is in thee," Oh, Church of God, "be darkness, how great is that darkness?" Unless the church has the power of the Holy Ghost, the baptism from on high upon it, all its efforts for a revival will result in spurious conversions.

Converts, not to God and holiness and self-denial, and consecration, and prayer and vital godliness; but converts to “our church,” to “our festivals,” to our “religious frolics” (as Bishop Hamlin said,) and as soon as the devil offers them more “fun” and “frolics” elsewhere, whist! like chaf, they are blown away. May God have mercy on such churches, and show them where they stand. Send out fiery John,—Baptists! Send forth weeping Jeremiahs! Stir up thy church, oh God, and awaken Zion. Before “the blind, leading the blind, both shall fall in the ditch.”

THE PRAYERS.

I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting.—1 Tim. ii ; 8.

Let us lift up our heart with *our* hands unto God in the heavens.—Lam. iii ; 41.

And Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with *their* faces to the ground.—Neh. viii ; 6.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

These be they who separate themselves, sensual, having not the Spirit.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude. 17.

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the *Holy Ghost*, and they spake the word of God with boldness.—Acts iv ; 31.

Have mercy upon me, O, God, according to thy loving kindness : according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

Purge me with hyssop, and I shall be clean : wash me and I shall be whiter than snow.

Make me to hear joy and gladness; *that the bones which thou hast broken may rejoice.*

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God ; and renew a right spirit within me.

Cast me not away from thy presence ; and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation ; and uphold me *with thy* free Spirit.

Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.—Psa. 51.

CHAPTER II.

Prayer for a revival.

1. Now, in order to promote a genuine revival of holiness in the church, and the salvation of sinners, there must be a *great deal of prayer*. The spurious revival has little prayer and no fasting. And the revival has begun when there is one Christian earnest, consecrated and faithful to God, who takes hold by prayer mightily on God for a revival, not only *will* it come, it *has* come. God will speak through all he can. God will work through every soul in which He has the “right of way.” Such a Christian, who wants a genuine revival of godliness, has God with him. “One shall chase a thousand, and two put ten thousand to flight.” He will soon find another of like faith and purpose to unite with him, and whenever they agree on any thing for Jesus’ sake, they shall have it.

This is the will of God, and soon they begin to prevail in prayer. God adds to their numbers, a change in the spirit of the meetings begins to appear, and soon the defunct prayer-meetings resume life and vigor.

2. *Their prayers become definite.* They know "it is not by numbers, (see margin,) but by my Spirit saith the Lord," and they asked for the Holy Ghost to come on them and fill them with power. They do not wait for the church "all to get right," they do not wait for other folks to get "right," but get themselves right. Get filled with the Spirit themselves. Let the faithful pastor or leader have a dozen or a score only of his members, who will stand firmly together and depend wholly on God, and the gates of hell cannot prevail against them. Let this little band "sanctify themselves wholly" to God, (1 Thess. v: 23.) and get the blessing of full salvation as heretofore pointed out,* and the hardest part of the revival is achieved. Such a handful, with God in them, is far more than a match for all opposition, "more than conquerors through Him." Now let this handful get together often, and unite in earnest prayer. Let them seek until they find the blessing of holiness for themselves, the baptism of fire and love in their own hearts, and "signs and wonders shall follow." Then let them

3. *Pray for the pastor.* Many people complain about their pastor. "His sermons are so dry, long, and tedious." "He is so slow and dull," or "too old to do much good," or "too stylish for our simple manners," or "too plain and awkward for our cultured pulpit." Ah, well, alas! we preachers are only human after all. But there is a cure for all of us! Paul found it. After writing that heavenly letter to the church at Thessalonica, he prays the very God of peace "to sanctify you wholly, and preserve you blameless for God is faithful who also will do it." Then he adds: "Brethren pray for us." That's the cure for poor preaching. Let the brothers and sisters "pray for us," and they will get glorious sermons—just what they need. Ask God to make your pastor a holy man, a prayerful, earnest, spiritual man, tender in conscience, gentle as love, and bold as an

*See "Full Salvation," by the author.

Angel of light. If he never had a Pentecost himself, go to the Lord and have one sent down to him at once. Let "Gideon's band," your faithful few, agree at a certain time to unite in earnest prayer for him, and at every service keep praying and listening while he preaches, looking him square in the face, and giving vent to the inward movements of the Holy Ghost, by well-timed, warm and hearty "amens." Such a process will soon bring water out of a rock, will bring tearful, earnest sermons from his burning lips; will cause him to drop his yellow old manuscript and cry right out for sorrow over Zion and perishing sinners, and shout for joy over the seekers stirred by the power of the awakening Spirit. Ah, my brothers, if you want good, warm, Holy-Ghost anointed sermons, you can pray them out of any kind of a man whom God ever called to preach. I doubt if this or any other plan will ever work with a man-made preacher. But you may hold on to God for such power as will convince him he is not called of God, and hence will quit, or the Spirit, in answer to your prayer, will beget such a hungry hunger, hankering after something, he hardly knows what, but at last he too will say: "Brethren pray for me," and when pastor and people begin to ask for prayers, it will not be long until sinners say too "pray for us."

4. Pray for one another but not AT one another.

Don't criticise, I beg of you. There is some one in almost every church, always ready to tattle to the preacher every nasty little bit of gossip or trouble that arises, and keep him in as much trouble as the hen that hatched ducks. Don't you do that. Let us stick to this, "all our criticism shall be prayer." When you feel sore or hurt, or when you think some one needs combing out or pruning down, don't pray at them in meeting, but just get down in your closet and ask God to do it. You would only hurt him if you tried to surgeon his troubles. Jesus is the greatest physician this mad world ever had for healing folks. Go to Him and ask Him to visit the one you want chopped up, and see how nicely he will do it. The Holy Ghost is the most gentle being in the universe, and when He applies the balm of Gil-ead, oh, how sweetly it sooths the wounded heart. When He rebukes, and criticises, and hews us down with the sword

of the Spirit, which is the Word of God, how gently, and kindly his fingers touch the repentant soul and removes the cancers and excesses of sin. Don't criticise. Don't find fault.

5. *Don't flatter either. Don't lie to the preacher in the name of good nature or courtesy.*

But when God answers your prayers and the sermon does your soul good, just stop a minute, and tell him what it was and why it was helpful, and thus you will teach him how to break the bread of life, how to get the water from the cistern, and honey from the rock, how to make your church a Canaan of corn and wine and oil and pomegranates, flowing with milk and honey. And when he is thus encouraged, to know you are praying for him, to hear you beseech the Lord for him by name in the sweet hour of social prayer, is like the visit of an angel to his tired soul.

Don't talk at him or any one else. If you feel you don't love him, or the church, or the Lord, as you ought, ask God to show you where the trouble, your trouble, is, for it commonly lies in self. And He will pour in a sweet wave of peace over your soul, which will make the sermons and prayer meetings so much like Heaven "you will wish it could last forever." Well! glory to God! it can and will last forever. But don't you step backward, or slip by your neglect out of the Kingdom of Heaven.

6. *Prayer for revival must travail in pain, in order to prevail with God.*

There are many passages that teach this. Most commonly quoted: "When Zion travails she shall bring forth." —Isa. lxvi; 8. "The Spirit himself maketh intercession for us with groanings which cannot be uttered." —Rom. viii; 26. Jesus teaches us by a parable that it is the importunate prayer that prevails. (The unjust judge and the widow.)

So much prayer has no definite and earnest pleading, no "burden" for souls, no expectation of answer, that they would be surprised and alarmed if God should answer them. Christians pray God for the outpouring of the Holy Ghost, and yet if God should literally answer their feeble requests they would be scared from the house. We saw the majority



MAY
ARLA

HARRY

JOHN
FRANK



of a large congregation rush out of doors in terror. Brother Daniel Pemble was wrestling with God in mighty prayer, and suddenly the Holy Ghost fell on the people in a mighty shock of power. We shouted the victory, and the people fled out of doors as if the house had been struck by lightning. That, too, in one of our large churches, in a large and prosperous city, not three years ago! Alas poor Christians! think they want an "outpouring of the Spirit," and if they had a Pentecost would not know it, but call it "wildfire and fanaticism," "excitement" and "foolishness," etc., etc. Alas for sinners! Alas for the church, when she is so ignorant of God as not to know the Holy Ghost when he comes! "He came unto his own, and his own received him not." So St. John (i: 11) said of Jesus, and so it may be said of many of our churches to-day. A "rushing, mighty wind," "cloven tongues of fire," shining faces, burning words and mighty shouts are the last things expected in some of our modern churches, called, by courtesy, Christian. And as these scriptural, spiritual experiences and revivals are not expected, not asked for, not wanted, it is no wonder they never come to many churches.

"According to your faith be it unto you!" When a preacher and society set up a false, unscriptural standard, of refinement, art and science, culture and fashion, instead of vital godliness, pure love and Christlike holiness, we may never expect to see any such Pentecostal scenes repeated as we find in Acts 2. The Holy Ghost is given where Jesus is glorified (John, vii: 39), *and only there*. The Baptism of the Spirit is given *only* to those who believe, teach, and practice the doctrine and life of Christ. As far as the New Testament standard of Christianity is concerned, many modern churches are totally idolatrous and heathen—no more preach and teach and live according to the gospel of Christ than any of the refined heathen of China or the cultured Brahmins of India. Hence—

7. *Prayer for revival must be according to the will and word of God.*

Unless our pulpits teach, and our pews practice, as faithfully and earnestly as possible along the exact line of

perfect obedience to the commandments of Jesus, all our prayers for a revival will be unanswered.

There is need of great and deep heart-searching on these points to discern whether we want a genuine gospel revival or a fashionable, "popular" revival. Do we want a revival for the glory of God or for the glory of "our church," so we may outnumber, outshine, and outswell every other church in town?

Do we want a revival of honesty and purity and love among church members, or a revival of fairs, festivals, theatricals and frolics?

Do we want to see men saved from sin and shame and Satan and hell, or do we want more rich men for their money, or more fashionable women for their style, or more "leaders of society" for their "influence," or more unsaved sinners for their numbers?

To get up a revival that is "popular" among sinners, which shall result in a multitude of spurious converts, a few points are needful.

1. Do not preach any holiness doctrines.
2. Put the brakes on any holiness professors.
3. Denounce in sarcasm all sanctification.
4. Be always careful to avoid Jesus' words, "Perfect," "Holy," "Sanctify," "Cleanse," "Purge," etc.
5. Spoil all praying in the Holy Ghost.
6. Put a damper on any "amens," or responsive shouting in answer to the Holy Ghost.
7. Call the most pious of your members, "fanatics."
8. Avoid calling things by their right names. Do not mention death, hell, Satan, lust, rum, inbred sin, except in the most gingerly and exquisite manners, you might shock some big sinner or offend some secret hypocrite.
9. Skip the terrors of the law.
10. Talk of the "love" of God in a gushing way.
11. Eliminate the fearful warnings, and fiery denunciations of God from your Bible, and give only the promises and blessings.

12. Do not allow the “dear young people” to think for a moment, that any sacrifice whatever is necessary, any self-denial essential to becoming a Christian. This line ought to give you a popular revival without tears, repentance, or change of heart.

THE PROMISES.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*—Mal. iii: 10.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God.—Rom. xii: 1.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. vi: 17.

Is not my word like as a fire? saith the Lord; and like a hammer *that breaketh the rock in pieces?*

Therefore, behold, I *am* against the prophets, saith the Lord, that steal my words every one from his neighbour.

Behold, I *am* against the prophets, saith the Lord, that use their tongues, and say, *He saith.*

Behold, I *am* against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to

err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord.—Jer. xxiii : 29.

Then Peter said unto them, Repent, and be baptized every one of you in the name of *Jesus Christ* for the remission of sins, and ye shall receive the gift of the *Holy Ghost*.

For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.—Acts ii : 38.

CHAPTER III.

Revival Measures.

1. To promote the work of soul saving there are certain means to be used, which may be called Revival measures. If these means were used all the year round, the church would be a flame of revival continually, for it is the will of God that his people be zealous, earnest, watchful, consecrated, holy. To this work he continually calls them in the Scriptures, pledges His Spirit, and freely offers His grace.

2. *It is simply because of neglect* that a society becomes cold, dead, barren, and hence renders a *Re-vival* necessary. Revival means to live again. A church already alive needs no such resurrection. But how few such churches! How few are fully alive and seeking constantly the conversion of sinners and the holiness of believers! There are some such societies, and were pastors and people equally devoted to God and zealous, their number would be wonderfully multiplied. Since, however many pastors never labor for the immediate salvation of souls, those who follow them must take hold of a church, cold, formal, indifferent, and perhaps positively hostile to the conversion of sinners and the entire cleansing of believers. Such a state of things makes revival work a very difficult task.

3. But it is not a hopeless task.

The preacher desiring a better state of things can have them by going into the work with firm conviction, complete consecration, unwavering faith in God, and plenty of hard labor in public and private. God bless you, brother. Link your faith to God, put your shoulder to the wheel and soon the church will move forward to her blessed privileges.

4. Revival measures are ordinary and extraordinary.

The ordinary are the regular Sabbath services, and weekly prayer and class-meetings. Let these be directed, as the Holy Spirit leads into revival channels, and soon there will appear a demand for extra or special meetings. These may take many different forms, as bands, holiness meetings, cottage prayer-meetings, young people, women's prayer-meetings, inquiry meetings, a short prayer-meeting before and after preaching.

5. Revival preaching.

The preaching of the "Word" is commonly the most important and essential factor in revivals. A good rule is to preach sermons specially and carefully prepared, addressed to the church on Sabbath morning, and to the conversion of sinners Sabbath evening. The preaching must, as a rule, omit the platitudes, and give the people the law and the gospel—the commands as well as the promises, the hell as well as the heaven, the terror as well as the joy. The regular sermons and services must partake of a revival effort, be filled with a revival spirit in order to introduce the special meetings. To secure the best results, the special "conventions," or "protracted efforts," or labors of an "evangelist," must be followed up by week after week and month after month of revival work in the ordinary routine! Line upon line, precept upon precept. So will you have a revival church, every meeting be a blessed time of refreshing, every day fulfill the purpose of a Christian church. Afternoon meetings for the church in the promotion of holiness, and evening meetings for the conversion of souls, is a good order for special, protracted meetings.

6. *Short sermons followed by altar work.*

In the afternoon consecration, faith, the witness to full salvation, testimony and personal labor are important topics to help the church into the experience of holiness. In the evening, short, pointed, effective sermons, delivered at short range and frequently. Followed up in a connected, logical and linked-together order, and tersely illustrated. Altar services, inquiry meetings, or a mourners' bench, whatever you choose to call them, must follow the sermon.

In these, opportunity for *personal work* must be given, and a good deal of latitude allowed. Penitents must be urged to give up all, forsake sin and *receive Jesus as their own Saviour*. Clear gospel teachings on this point are invaluable. Workers who are not clear in doctrine or pure in life and above all reproach should not be invited nor allowed to engage in this work.

7. *The character of these revival measures should partake largely of a present, free and full salvation from all sin by faith in Jesus.* We must not limit the grace of God. We must not deny the power of Jesus.

8. It is a *present salvation*. All this talk we often hear about "God's good time" and "His own good way," is flat unbelief and denial of God's word. *Now* is God's time, and *here* is God's place, and *give up all* is God's way to get salvation. To violate this plain teaching of Scripture will promote no revival.

9. *It is a free salvation* as to our merit. We receive it as freely and undeserved as a beggar receives a copper from a king. Hence, all can be urged to surrender now and repent here, and accept Jesus at once without doing or suffering any further. To be sure it is on certain conditions, but these have no merit, no purchasing power, no atoning for sin. Christ is the only sacrifice.

10. *It is a full salvation.*

Jesus saves his people *from all their sin and sins*. Not piecemeal, not *seriatim*, not gradually, not by growth, but at once and all *by the power of God*. "The blood of Jesus cleanseth us from all sin." (1 John, i: 7.) I have

enlarged upon this in preceding chapters.* Enough here to say: No revival will be *permanent* and *thorough* that does not extend to the entire sanctification of believers. Such is the testimony of Wesley, Asbury, Finney, and hosts of evangelists, ancient and modern, Bishops and Elders.

11. *Preaching and labors must be direct.*

To bring men to God, men must know how *far* they are *away from God*. To get men saved from sin they must be convicted by the Spirit, through the word, how fearful and wicked is sin, unbelief and rebellion against God. In former revivals, sinners were *struck* under conviction by the Holy Ghost. So direct and pointed were the exhortations and appeals that men were pierced to the heart! Under like scriptural, earnest and prayerful appeals, the Spirit of God will *strike* men under conviction *now*. Men must feel as David did when Nathan said, "Thou art the man." No slight thing will upset or pervert such a revival. When God has full control and right of way in a church, the revival will continue in power for months, and even for years. These "convictions" will deepen and strengthen until men can no longer bear it, and gladly lay hold on Christ as a Saviour.

12. *Many revivals of holiness are choked to death by Satan in early infancy;* the people and pastor did not hold on! "Take hold is a good dog, but hold fast is better." Hundreds of souls might have been saved when nothing is accomplished, because the work was not "continued," like some tales, from week to week. Churches seem to forget the design of Christ in their planting.

13. Some consider it a *club of good moral tendencies*. Some as a social circle to promote pies, oysters and strawberries. Some seem to have no use for a church but to promote business and trade, get practice, clients, and customers for their wares. Some as a cheap line of advertising their millinery and tailoring, &c. Some as a society for shooting beans at a board. Some seem to think the church is a cheap substitute for a college education, and run in lectures,

*See Full Salvation.

scientific discourses, literary circles, and a sort of news agency. Others esteem the church as a school in political and ethical economy, and want all sorts of social, political and national topics discussed. Some think it a kind of *ollapodrida* or catch-all of sensational topics, a hustings for everything, a newspaper without subscribers.

A few consider the church of Christ to be His organization for the promotion of holiness, the salvation of sinners, and thence the reform of society.

They consider that the Holy Ghost has personal, immediate and direct oversight of the membership, and that it is the body, of which Christ is the head. *They* feel that all the other above uses are wrong, or sinful. Are they not right? When men are going down to ruin all about us, while drunkards, and harlots and profane Sabbath breakers, and terrible sinners of all classes abound on every side, what other business has the church of God but the promotion of holiness and the destruction of sin? God help us to arouse all our energies, rally all our forces, spend our funds, raise our children and consecrate our youth to the redemption of a world lost in sin.

As preachers and people of God, what other end shall we serve in life, what other object worthy our prayers and tears, and toils and sacrifice? The immortal destiny of precious souls hangs on our negligence, our devotion, our labors, our faith. God help us as a church to obey our Saviour, be filled with the Holy Ghost, and build for eternity. A holiness revival means sinners converted and members sanctified wholly at every service. This is the object and aim of every effort, and until the earth is redeemed from sin we have no right to let up, no excuse to intermit, no reason to cry "hold!"

May God save and bless his church which Jesus purchased with his own blood; that "he might sanctify and cleanse it, and present it to himself, a holy church without spot or wrinkle or any such thing."—See Eph. v; 25-27.

THE PERSONS.

And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.—Isa. xxxvi ; 8.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts, iv ; 13.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.—1 Cor., i ; 26.

And they chose Stephen, a man full of faith and of the Holy Ghost.

And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

And they were not able to resist the wisdom and the spirit by which he spake.—Acts, vi ; 5.

And also upon the servants and upon the handmaids in those days will I pour out my Spirit.—Joel, ii ; 29.

And the same man had four daughters, virgins, which did prophesy.—Acts, xxi ; 9.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy son shall come from far, and thy daughter shall be nursed at thy side.—Isa. lx ; 3.

And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God—Acts, x ; 45.

CHAPTER IV.

PERSONAL WORK.

The success of this work does not rest solely upon the preacher nor the people.

There must be revival preaching and labor on *his part*, united to personal work on *their part*. Not that we can ever expect, or really need, to secure the undivided interest of all the members, but the most of them must be interested, and a faithful few must be united to labor, suffer and pray. There must be “two or three agreed.” A “Gideon’s band.” Against these the gates of hell cannot prevail, and whatsoever they ask in faith, God will give it. On these few will rest the “burden,” the travail of soul and earnest toil. For *them* it is essential and vital.

1. *That they be clearly saved and sanctified.*

They cannot be *led* of the Spirit unless they have been sanctified by the Spirit. They cannot lead others where they have not been themselves. They cannot say the right word at the right time unless directed by the Holy Ghost.

2. *What they attempt will do more hurt than good*, unless moved by an earnest, kindly, loving spirit, and melted in the fires of tender sympathy for souls.

3. *They must look to Jesus only.*

The mass of Christians are easily turned aside from *this one thing*. They get to criticising other folks, and if Satan can get the church to bothering over side issues, troubling about what other members are doing, and talk, talk, talking about one another, he has broken up the revival.

4. *They must not look to one another.*

Peter asked Jesus what John should do, and the Master replied, “What is that to thee, follow thou me!” [Jno. xxi; 21.] We must not be asking why *other people* do not work, why *other* Christians and other preachers do not unite and labor with us. Enough for a good soldier to obey his

own orders, and those who devote themselves *wholly* to their own marching orders will have no time nor occasion to meddle with others. The spirit of fault-finding and criticism is death to a revival.

5. This personal labor for souls, to win men to God, *must be patient, persistent and faithful*. To be *patient* we must plead and invite and urge until they surrender. If 99 times don't bring him, perhaps the 100th will. Men may rebuff, repel, and fairly insult you, but like the blessed Saviour, we must "endure such contradiction of sinners against us" (Heb. xxii ; 3), and after he is converted he will declare to you his highest regards for your patient, urgent labors of love.

But be *persistent*. Tell him you do not propose to give him up or let him go until you see him saved and happy in Jesus. *To be faithful is to be full of faith*, and having faith in God and your work, you will be invincible, you will "overcome." God rewards such faith. God moves by his Spirit on his soul every time you ask him to come to Jesus. The Spirit stirs his very soul to its centre, and the tear, the lump in the throat, the husky answers show how God is moving his heart.

6. When a convicted seeker "goes forward," he needs still, and more than ever, faithful, persistent prayer in his behalf, at the altar, that he may surrender and trust Christ. Nothing on earth so helps and cheers and comforts a seeker as to hear and feel the loving tones of importunate prayer in his behalf. Earnest and melting entreaties to give up all to God, to accept Jesus as Saviour *now*, while the penitent soul is weeping and confessing his sins, will assist him to find salvation through faith in the blessed Saviour. If he is soundly converted, you will be greatly blessed, and a peculiar affection will always exist between yourself and the man you led to Christ.

7. *When converted he will still need the watch-care of the church*, and you will find it your duty and a blessed pleasure to follow him up with your prayers and a kindly word of encouragement whenever you meet him. To a real saved Christian there is no more blessed and delightful toil

on earth than this personal work for souls. And when once tasted, when once the blessed reward of such labor is enjoyed, you will forever hunger to continue it. And such is God's order. "When Zion travails she shall bring forth." It is useless and worse for God to give children to a dead mother. And it is worse than useless for young converts to be brought into a cold, formal, worldly church. They will soon die of hunger and neglect, and their last state will be worse than the first. Backsliders are generally the hardest of all classes in a community to reach. The curse of our land is the churches full of backsliders or unconverted members.

8. The work of an evangelist largely depends for its success upon the *personal* assistance of pastor and people. When this is wanting or withheld, the efforts of the evangelist will be vain, temporary or fleeting. The most active, aggressive and holy churches are those which reap the most blessed results from his labors. Lay all else aside as far as possible during the series of meetings; push the work as fast and as far as possible during his stay, and when he is gone, for month after month gather up the fragments, glean up the fruit, and let none be lost. A genuine revival by the Holy Ghost will run all the year round, summer and winter. Glory to God!

9. *And consecration is a factor in revivals very much overlooked.*

There never was and never will be a genuine revival of the work of God without personal, consecrated labor.

10. The salvation of men is of God, *through human agency*. God takes men; not angels, not spirits, but weak, infirm human beings into this soul-saving partnership with him. The human part will be weak and small, but it is just as essential as the divine. It requires very little talent, education or genius, for God chooses the weak things to confound the mighty. But it does take prayerful, faithful work, and in order to have a revival there must be workers fully consecrated to personal effort.

11. It has been said, and truly: "Men will wrangle for religion, fight for it, die for it, anything but live for it."

James Caughey, an eminent revivalist in this country forty years ago, said : “ Men will make speeches, lay down rules and discuss principles, yea, do anything and everything but the real matter-of-fact hard work, patient, steady, humiliating, painful drudgery of saving souls from hell, in the shop as in the parlor, in the cellar, garrett, street or field, as in the house of God.”

William Carvozzo* learned to read after he was sixty years old, and led hundreds of souls to Jesus by means of this careful, faithful, personal work.

12. *But how commonly do we shirk the responsibility God lays upon us!*

As ministers do we not dread to speak right out and call sins and crimes by their right names ? Do we not let men go quietly down to hell rather than offend them ? Do we not fear to rebuke the lukeworm and backslidden professor ? Do we not shun pointed, personal appeals to the ungodly ? Do we not, in our pastoral calls, discuss everything else under the sun, and neglect the one great issue of personal salvation ? Do we not fail to find opportunities for personal and private talk with the unconverted ? Do we kindly invite the newcomer to the house of God ? Do we usually notice the children and youth in public discourse and social life ? If such things are common, need we look for a revival ? If God should strangely send us a revival, would we know it ? and would not our own indifference chill the hopes and quench the ardors of the faithful ?

13. The vast majority of young converts lose the joy of “ their first love ” for God because they fail to engage in personal work, and how can they do otherwise, when so few examples are before them ? If their leaders and elders set no example of personal labor in behalf of souls, what wonder that their own zeal dies out. There is nothing so helpful to our own spiritual life as to be helpful to others. Each one has at least one talent, and God wants that wholly consecrated to him and to his service. Who is so “ *weak* ” he cannot speak to *one* ? Who is so helpless that he cannot say

*His life is published in cheap form by the Methodist Book Concern.

to any one he meets : “Good morning, the Lord bless you. We are having good meetings, won’t you come?” How much *talent* does it take to say, “Do you love Jesus?” To press a hand kindly and ask, “May I pray for you? May I ask the people of God to pray for you?” How little *genius* is needed to rock a cradle and urge the poor tired mother to go in your place to the “protracted meeting,” and rock and pray for her while she is gone. And when your pastor asks his people to pray in their homes and closets, can’t you do that? When he gives out tracts to distribute, can’t you select a few and put them where they may be salvation to a lost soul? When he calls the children of God forward to the altar for consecration, prayer and labor with seekers, can you not move forward, and by deed and word show your interest in the work of God? Lord help us, brother, while we are waiting for something to do, the world is going down to death all around us. While the Christian church is running fairs and festivals and frolics, the Devil is running theatres, balls, saloons, brothels and gambling hells, in which the millions are rushing down to ruin. Shall not every Christian, every child of God, plunge into the battle and arouse every energy to combat the powers of evil and rescue the perishing?

14. *No one ever tried soul-saving without finding it the most delightful, joyous and glorious occupation on earth!* Worthy the powers of an angel! Yea, worthy the life, and sufferings and death of the Son of God! Should we be ashamed of that which was his most noble mission to a world lost in sin? Should we dread to undertake for others what others have done for us? For who was ever saved without the personal contact of some other saved soul? God help us, fellow Christians, ministers and people, to “arise and shine, for our light is come!” Jesus, the light of the world, is here in the Spirit; shall we help him in the salvation of precious souls?

15. To this work let us consecrate our all! Unless we do this we shall fail. The blessed *Holy Spirit will lead* every consecrated one to the hungry penitent, and give him words of entreaty and promise which will lead him to Christ. *He will guide you. He will open the way before you, and*

prepare the heart of man for the gospel, and you will enjoy the blessed privilege of sowing the good seed. Then you will see fruit. Tell "your experience" to others, and harrow in the Word by prayer. Soon the crop of grace will be growing all around you, and you will rejoice in the harvest. He that goeth forth, weeping, shall doubtless return again bearing his sheaves. The Lord bless you!

THE PEOPLE.

And thou shalt call his name JESUS: for he shall save his people from their sins.—Mat. i; 21.

The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light is sprung up.—Mat. iv; 16.

That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

In holiness and righteousness before him, all the days of our life.—Luke, i; 74.

And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts, ii; 1.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

Others mocking said, These men are full of new wine.
—Acts, ii; 12.

CHAPTER V.

CHURCH UNITY.

The great majority of successful revival efforts are put forth by a very few of the membership.

It is a great deal to secure the nominal support of most of the members. At best, their efforts will be spasmodic, irregular and easily interrupted. If the pastor can secure a handful who will be watchful, prayerful and full of faith and the Holy Ghost, the great burden of the revival will rest upon *them*, while the mass will float with wind and tide. When the Spirit is poured out, and many are seeking, and shouts of joy ring through the camp, they are delighted, "feel well" and believe they have much religion. But when hell is stirred, and floods of ungodly wrath swell around them, away they go, and are not seen or heard from in the battles of God until another victory is proclaimed. Now, there is a real unity of the Holy Catholic Church, like a *phalanx* of veterans, that no assaults of Satan can impair. We are not to look for this unity in the visible Church or any organized branch of it, for we have no assurance for it. But all true believers in the Lord Jesus Christ who are filled with the Holy Ghost, are one in love, charity, purpose and prayer, Jesus says: "I in them and thou in me that they may be made perfect in one," etc. John 17; 21-23. When a little band of such disciples in any church steadily maintain that holy union which is cemented by the perfect love of Jesus, they can withstand any assault of Satan, for Jesus says, "The gates of hell shall not prevail against them." But to expect that the entire membership of a certain church, say 100, will at once and altogether attain this perfect union by Christ Jesus, is more than I ever saw or ever expect to see. Such a consummation were devoutly to be wished and prayed for, and may be approximated by the help of God and spiritual leadership. Let every effort be directed toward it, and each individual member be warned, exhorted and encouraged to seek full salvation from sin and be "filled with the Spirit." And all who do this, will work in delightful harmony, holding up the hands of

the pastor, pleading with sinners, bearing hardness and crosses and trials and much contradiction, with a courage and firmness, tempered with meekness and love, which will overcome every thing. Those who are thus united in the Spirit comprise the "Holy Catholic (Universal) Church" in that particular place. The "Visible" Church is a congregation assembled to promote that Holiness which is the bond of unity in the Invisible Church. Unless pastor and people seek for it, pray for it and expect it now, there will be endless feuds, enmities and tumults growing out of unsanctified natures. The human mind is restless, uneasy, full of life and motion. Give it something great, grand and worthy of its powers, and it will soon be busily occupied in the great theme of Holiness. Holiness, a doctrine to be studied in the Word. Holiness, an experience to be enjoyed in the heart, Holiness, a life, to be lived before men. The Father sends the Son to save men from sin. The Son sends the Spirit to fill men with holiness. And these three are one.

2. And how many times Satan opposes!

In times of revival, various unforeseen hindrances will arise, which may almost entirely overthrow the work, and put a stop to further progress. If the work begins in the fall, *hindrances will be found in the holidays*. The attention of the people will be easily diverted, and the most of the workers will be lead away from that zeal, steady work and prevailing prayer necessary to carry on the work. The remedy is, looking to Jesus. Receive again the power of the Holy Ghost for fresh advances on the enemies' works.

3. *Church charities will come up.*

Some one, right in the midst of revival will suddenly discover that the church is in need of cleansing. Doubtless the pastor found it out before the meetings began, but nothing was done at the right time, hence it must be done at the wrong time. Meetings are stopped, *and all hands turn in and scrub out the church.* A very, very worthy work in itself, but for all that a hindrance to revival. After that is disposed of, another proposes painting, or frescoing, or new heaters or carpets, or new steps, or a new bell. "Anything," says Satan, "will do, only so that they stop their soul-saving business." A man comes along and

wants to lecture on "Mythology," or "Humbugs," or some other creature, and so Jesus must be snubbed in his own house, and the false gods of paganism or science have a hearing. Lectures, many of them appropriate for a town hall, are introduced by courses at a dollar each, "making the house of God a house of merchandise." (See John, ii; 16.) "The zeal of thine house hath eaten me up." Mark the fact that *none of those lecture courses are accompanied by a revival*. The only cure is, looking to Jesus. If the pastor is not a spiritual man, if he does not long for souls and work for a revival with all his might, alas, for his people ! Their souls may, and doubtless will, starve for lack of the bread of life, unless they look to Jesus. Better far would many churches, laboring together in the Spirit, succeed in soul-saving without such a pastor than with him. Because, if a church and pastor have not the fulness, joy, life and salvation of Jesus, they must resort to worldly amusements, popular entertainments and doubtful expedients to fill the house and treasury.

4. But when a revival is in progress, and souls are being saved week after week, when the church is rejoicing in God, and many having reached the blood that cleanseth from all sin, are full of the Holy Ghost, even then Satan sometimes appears as an angel of light, and *asks the pastor to preach on some particular topic out of the revival line*, or the people invite him to a dinner, and feasting and unprofitable conversation follow, speedily quenching the delicate spirit of revival. Wise indeed must the leader be who can meet and avoid or overcome all these side issues and hindrances. The revival interest is quenched, and unless he be a man of unusual nerve and spirit he will give up, discouraged, having saved a few, while the fields are white around him, ready for the harvest. But let him rally his band, tried and faithful few, seek renewed "power from on high," and again charge all along the line, and apparent defeat, by the blessing of God, will be turned to his victory by *looking to Jesus*.

5. *MANY revivals cease long before "the will of God," because leader and people give up, discouraged.*

Satan makes his most furious onslaughts, rattles his

most terrible sheet-iron thunder, shows his most carniverous teeth just before his most striking defeat. Too often such devices terrify the wilderness Christians, who are grasshoppers before these sons of Anak. (Numb., xiii ; 33.) O ! for a Caleb and Joshua to lead such an army over into the Holy Land ;

“ The land of rest from inbred sin,
The land of perfect holiness.”

Dismay and confusion spread through the camp of Israel, and the leader, like Joshua, all night with his face on the ground, cries out, “ What shall I say when Israel turneth his back before their enemies ? ” (Josh., vii ; 7) The secret sin in the camp must be discovered, and the wicked Achan punished. Then, and not till then, can the people of God prevail against their enemies. Such times of defeat, and trial, and discouragement may be turned to a glorious victory if only the people of God will “ have faith in God ! ” *The consciousness of a clean heart and a pure conscience, makes a saint invincible.* There will be no real lasting defeat at Ai, if the people will unearth their sins like Achan, and turn them over to God for punishment. Let the pastor rally his faithful band, all who believe in holiness, all who “ go forward ” day after day walking in the light ; let them humble themselves in the dust, and with tears of repentance over the sins of Israel, and groanings unutterable for the descent of the Spirit, wait on God until He come. “ And this is the victory that overcometh the world, ever our faith.” If we believe that God is Holy, and is determined to make men holy, let us work for it, and expect it, day after day and year after year, and according to our faith it shall be unto us. The secret of success in salvation enterprises consists in finding out the will of God and then following it ! Don’t make plans and pray God work them ; God bless them ! But find out the plans of God from the Word and the Spirit, and then work them ! If you work out God’s plans you will have unmeasured success.

6. *We are in the enemies’ country. Canaan is full of Philistines, Idolators and Sinners.*

They creep into the church and betray the cause of God.

Judas like. They get terrified and deny Jesus, Peter like. They do Paul much evil, Alexander the Coppersmith like. Thus are we continually “troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.” Our bodies, earthen vessels, are worn out, but renewed by grace. Our souls are heavy on account of the hardness of sinners, but refreshed by the Spirit; we arise, faint, yet pursuing, and continue to press toward the mark for the prize: Holiness unto the Lord! Faith in God proclaims the victory! Every knee shall bow to Jesus! either in love or fear, on account of the wrath of the Lamb. When nations are turned into hell, when kingdoms are shaking and thrones are tottering, and devils are hiding and rocks are falling, then shall be shouted the victory of the blood-washed, in holiness robes, like the sound of many waters, around the throne of God and the Lamb, saying: “Hallelujah! the Lord God omnipotent reigneth. Holy, Holy, Holy, the whole earth is full of thy glory.” What a reward to stand among the holy there, even as we have stood among the holy here, to rejoice in their joy, to salute their king, the Saviour of sinners, to cast all crowns at his feet, and join the mighty chorus. What a victory that will be! Glory be to Jesus!

THE PREACHERS.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, *even* unto the end of the world. Amen.—Mat. xvi; 18.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness

of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark, xvi ; 14.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.—Acts, v ; 42.

Therefore they that were scattered abroad went every where preaching the word,—Acts, viii ; 4.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.—Acts, xi ; 20.

And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see how they do.*—Acts, xv ; 36.

And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.—Acts, xvii ; 18.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.—Acts, xx ; 25.

Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

For I have not shunned to declare unto you all the counsel of God.

And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.—Mark, xvi ; 20.

CHAPTER VI.

PREACHERS AND PREACHING.

Evangelists are referred to in the New Testament three times.

1. *Philip is called “the evangelist”* in Acts, xxi; 8. He was one of the seven deacons chosen by the Apostles (Acts, vi; 5), who were “men of honest report, full of the Holy Ghost and wisdom.” “He went down to Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed with them, and many taken with palsy, and that were lame, were healed, and there was great joy in that city.”

Here we have a clear picture of the life, work and character of an evangelist. After Philip had “preached the word of the Lord in many villages of Samaria,” we find (v. 26) that the angel of the Lord called him to go south to Gaza, and on the way he fell in with the Ethiopian Eunuch and led him to Christ; thence the “Spirit of the Lord caught away Philip, and he went on preaching Christ to Azotus and Cæsarea, traveling northward along the shores of the sea as an itinerant.” At Cæsarea we see the last of him recorded by Luke (Acts, xxi; 8).

Notice concerning this evangelist.

1. *He was not a permanent pastor nor a teacher, but a traveling revivalist.*

2 *He was led to his work by the Spirit of the Lord.* He traveled afoot, “peripatetic!” and preached as he went, whether to a whole city, producing a wondrous stir and excitement, or to a Minister of state, riding in his chariot, as was the Ethiopian Eunuch.

3. *He gave full proof of his ministry.* He healed the sick, cast out devils, and preached the gospel, fulfilling all the commission of Christ in Mark, xvi; 15. These are

Christ's own marks of a gospel evangelist! Can we consider ourselves called and anointed to this work unless "these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark, xvi; 17-18.

4. *Who has any right to deny, modify, or change this Divine commission* of the Son of God to his Apostles and Evangelists?

5. If so called ministers of Christ do not have this divine seal to their labors, who has any right to dub them Christian ministers?

Where are the real successors of the Apostles? Who goes from city to city, casting out devils, healing the sick, and preaching the real, pure, holy, mighty gospel of Christ "to the poor?" What cities like Samaria under the labors of Philip, "with one accord gave heed unto you, and with loud cries, and shouts of victory, unclean spirits come out of many, and where are the lame and palsied healed? Jesus Christ gave this power and authority to his Apostles, to all of them, and their ministry proved it. Who proves it to-day? Is there not need of it? Is there not demand for it? Are not the sick abundant? Are not palsied plenty? Are not devils "possessing many" to-day? In the name of God and Bible truth, I ask where are those whose labors are followed by such signs and miracles? Are the sick all healed, the sinners all converted, the churches all sanctified, the nations all brought to Christ, that we have no need for Apostolic power? Is the earth yet covered with righteousness, as the waters cover the sea? Is the church of Christ empowered with the Holy Ghost, as in the days of the Apostles?

Who will dare assert so palpable an error? Who dares deny that our offorts to redeem the earth from sin and bring it back to holiness and God, are feeble, inadequate, trivial?

A "million for missions" is the cry! What's that! Half a dollar a head! A mere bagatelle. Price of a few cigars or one lecture ticket, or one cheap hat feather, or one brass

ring! *They* sold *all* their possessions. *They* parted with their houses and lands. *They* went into the missionary work as if they ment business. *They* went out afoot, two and two, from city to city, and “laid their hands” on their converts, who then and there “received the Holy Ghost and went out in power, turned over the Roman Empire and set up the throne of Christ in place of the throne of Cæsar.”

May God have mercy on US to-day! Where in the earth is there anything like that?

“Evangelists” they call themselves! Do they act like Philip, or Peter, or Paul? *They gave* all they could, all they had! *These get* all they can. Did Philip ask for \$100 per week for his services? Did Paul get free passes over the R. R.? Do these modern preachers and successors of the Apostles make tents for self-support? Does a silk hat, gold-headed cane, broadcloth suit, kid gloves and white tie endue a preacher of Christ “with the Holy Ghost and power from on high?” Can the gift of the Holy Ghost be purchased with money? Ask Peter and hear him reply. (Acts, viii; 20.) There is Simon and Peter. Which one properly represents the modern preacher, Evangelist or Apostle? (Acts, viii; 18.)

THE POWER.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke, xxiv: 49.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.—Acts, i; 8.

And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.—Acts, iv; 33.

When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.—Acts, vii; 54.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?—Acts, ii; 37.

Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

And they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers.

And fears came upon every soul: and many wonders and signs were done by the Apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all *men*, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Receive ye the Holy Ghost.—Jno., xx; 22.

All filled with the Holy Ghost.—Acts, ii; 4.

Sent forth by the Holy Ghost.—xiii; 9.

Led by the Holy Ghost.

Baptized with the Holy Ghost.

Separated unto the Holy Ghost.—xiii; 2.

Prayed for them that they might receive the Holy Ghost.—viii; 15.

Laid hands upon them, the Holy Ghost came on them. The Spirit gave them utterance.—xix; 6.

Everyone of you shall receive the Holy Ghost.—ii; 38.

These have received the Holy Ghost as well as we.—x; 47.

We are his witnesses, and so is also the Holy Ghost.—v; 32.

God giveth the Holy Ghost to them that obey him.

Stephen was a man full of faith and of the Holy Ghost.—vi; 5.

Ye do always resist the Holy Ghost.—vii; 51.

God anointed Jesus with the Holy Ghost.—x; 38.

While Peter spake, the Holy Ghost fell on all them which heard the word.—x; 44.

On the Gentiles was poured out the gift of the Holy Ghost.—x; 45.

John baptized with water, but ye shall be baptized with the Holy Ghost.—xi; 16.

The gift of the Holy Ghost, purifying their hearts by faith.—xv; 8, 9.

Have ye received the Holy Ghost since ye believed?—xix; 2.

I go bound in the Spirit,—The Holy Ghost witnesseth.—xx; 22.

Agabus said, “Thus saith the Holy Ghost.”

CHAPTER VII.

THE POWER OF REVIVAL.

The above passages, from the Acts of the Apostles, make up a “Bible Reading” on the work of the Holy Ghost in the church. They contain some proof texts of the subject, and as there is a vast deal of denial, of the Office and Work of the Spirit, in the church now-a-days, let us carefully examine them and fortify our doctrine and experience by study of the Word, that our life may be modelled upon the Lord Jesus and his Apostles.

1. *Jesus commanded them, and promised they should receive the Holy Ghost,* which promise, Peter says, was fulfilled at Pentecost.

And it is carefully recorded there, just what signs and wonders should follow those who believed Jesus and received the Holy Ghost.

The book of Acts is the record of things said and done by men who were filled with the Holy Ghost. The same “things follow them that believe” to-day. They heal the sick, cast out devils, raise the dead, and preach the gospel with power from on high. Men are “pricked to the heart,” “cut to the heart,” compelled to cry out, “What shall I do to be saved,” and believers are the more added unto them daily. Such are the signs of real Apostles, Evangelists, Pastors and Teachers; any thing less is false, spurious, and without the “power from on high” promised by Jesus.

2. After they were filled, they were “led,” “sent,” and guided by the Holy Ghost.

How much this truth is abused, derided and denied by so-called Christian teachers and workers to-day! Men who are after “the loaves and fishes,” men who are looking for big appointments and large salaries, men who carry the purse, like Judas, get into hell before they get to Pentecost. They are very fond of saying “they have no regard for spiritual impressions.”

How different from these Bible men who were “led,” “sent,” “bound” by the Spirit, to whom the Holy Ghost “witnesseth,” to whom the Spirit “saith,” etc., etc! Which is right? By whom shall we stand? Did not the Spirit make an “impression” on them in these things, and did they not obey those impressions? Is not the “Holy Ghost given to them that obey?” And if modern preachers have no clear impressions, movements, etc., from the Holy Ghost, is it got because they do not obey “God?” Lord help here! And are they not just the class of men who have no widespread revivals, no great awakenings, no pentecostal churches who are filled with joy, fervent in prayer, mighty in the Scriptures, full of faith and the Holy Ghost?

In the name of God and common sense, where and when has God repealed, recalled or revoked these commands and promises? What Christian minister or Doctor of Divinity has any authority from God to deny that “these signs shall follow them that believe?” that Jesus will not “be with us alway, even unto the end of the world!”—Mat. xxviii ; 20.

Where are the schools and seminaries that teach this New Testament to our future Apostles and Evangelists in its purity and simplicity, teaching them to look for the Bible signs of the work of the Holy Ghost in and with them? The prominent feature of the early church when they performed “Acts” was the presence and power of the Holy Ghost. The prominent feature of the modern church, while passing their “resolutions” is the absence of the Holy Ghost, the absence of these signs and wonders promised by Jesus, “to the end of the world.” The Spirit of God gave us the “Acts” of the Apostles. The Spirit of modern churches gives us the “resolutions” of the Apostles. The Resolutions are promises. The Acts are power.

Hell is paved with broken promises. Heaven is filled by the power of the Holy Ghost. Men who ought to have “power” from on high, put God off with “promises.”

These men of Acts made no promises, but trusted Jesus and received the power of the Holy Ghost coming upon them. They did not “go off to college nine years and then get nicely sanctified.” They obeyed the command of Jesus. “Tarry until the power of the Holy Ghost cometh upon

you." Book learning brings no souls to Jesus. The men gathering thousands to Jesus are not "college bred" men. Witness Harrison, Moody, Jones, Caughey, Dr. Palmer, Inskip, and a host of others. The wisdom of men is foolishness with God. The early Methodists who shook heaven and earth, and shouted victory through the blood of the Lamb, were afraid of Colleges, trusted in the Holy Ghost, were jealous of the rivalry of the schools, and depended on the wisdom from above. The church, with her hundreds of schools and thousands of students, languishes without a tithe of the holy power and boldness which the Fathers had. We never see now-a-days such sweeping revivals in annual conferences as then, such mighty pentecosts as that General Conference had which elected McKendree bishop. The general inference, almost without exception, is, the more of books, schools and science we have, the less of conversions, prayer-meetings, revivals, and witnesses to holiness. O! cannot God call a halt?

3. These men of "Acts" read no manuscript sermons, while halted by the roadside. They got up no "literary circles or scientific schools," but they did stop the mouth of hell, and overturn the throne of Cæsar. They did not drill all their young candidates in the theories of "science falsely so called," but they did lay hands on them, and the Holy Ghost fell on them, and sent them out every where "preaching the Word," converting sinners, sanctifying believers, and "there was great joy in that city;" for divers were healed of diseases, and devils were cast out of many. They did not stuff young converts with the unfounded theories of Spencer, Huxley, and Darwin, concerning the evolution of monkeys into men, but taught the power of Christ to raise abandoned sinners into sanctified children of God. They did not keep students for years pondering the fleeting hypothesis of one generation, only to be overturned by the foolish speculation of the next, and so on to infinite foolishness. Great God, awaken the church! How much of all this scientific guess work will stand in judgment fires? How much of it agrees with the abiding truth of God? "To the law and to the testimony; if they spake not according to thy word, there is no light in them."—Isa. viii; 20.

They “spake as moved by the Holy Ghost,” “as the Spirit gave the utterance.”

These speak as moved by the richest steward in the front pews.

They “spake with boldness the word of God.”

These speak with caution the guess work of the colleges.

They shouted aloud the praises of God.

These say order! order! Let everything be done decently and in order, is their best text.

They were “daily in the temple praising God.”

These go once a week and read a rose-water essay.

They “preached Christ in every synagogue.”

These build a kitchen, and cook up stews in their synagogues.

They witnessed for Jesus in the power of the Holy Ghost.

These say “live it but don’t say anything.”

They “sold their possessions and laid the price at the Apostles’ feet.”

These make a festival and hire themselves to eat themselves rich out of their own victuals.

“By their fruits ye shall know them.” Reader, which is right; which is the line of real Christianity?

God help us to decide by the word of God.

CHAPTER VIII.

I THESS. V; 22.

WHAT IS SANCTIFICATION?

To give a full and exhaustive reply would require a volume. It is a great and glorious topic. But I will endeavor, in as brief a manner as may be, to define and explain it, and, if possible, throw light upon the question asked. For a full and complete answer, I refer the reader to “*Full Salvation*,” a little volume by the writer on this topic. Briefly then—

I. As to its NATURE, SANCTIFICATION IS TWO-FOLD. It means :

1. *To set apart (consecration) to a holy use.*
2. *To cleanse from all sin or impurity.*

Webster defines it as that *act* of God whereby we are made holy, and (2) that *act* of our own by which we set ourselves apart to God. John Wesley, the founder of Methodism, says it is the devotion of all our heart and life to God. Wherever such devotion is made, God accepts the offering, cleanses it from all sin and makes it holy, (1) by the cleansing blood of Jesus, (2) by filling that consecrated soul with His Holy Spirit! Jesus blood the merit, and the Holy Ghost the power, by which we are sanctified or made holy.

II. This work of grace called sanctification, referred to in the Scriptures in hundreds of places, *is for the children of God.* It is offered to *them*. God commands *his children* to be clean, holy, pure in heart, perfect in love, etc. It is not the *first* work of grace in a sinful heart. God first calls sinners to repentance, to forsake sin, to surrender the will, to plead guilty and find pardon for the *past* transgressions of his life; to be born again, to receive from God a new heart, to begin a *new life* of love, joy, peace and obedience to God as their heavenly Father.

This is embraced in what is called *Conversion*. This makes him, by the regeneration of the Spirit and adoption into the family, *a child of God*. Now he is no longer a "child of wrath," not a "child of the devil;" no longer *commits* sin, no longer disobeys God, but delights to do all the Father's will.

By *this* work of divine grace, sanctification is *begun* in the soul. Just as the cellar and stone wall is the foundation for the future building. But the building is not yet up, not yet furnished nor finished.

III. *After this, Sanctification is the blessed work of the Holy Spirit in the soul of a believer.* It is *two-fold* as to its *mode*. It is (1) *gradual* and (2) *instantaneous*. For some time after "*Conversion*," the work described above, every child of God finds that there are "remains of the carnal mind" in his heart. He does not yield to open sins and crimes. He has *power over* his inward evil nature, but he finds that traces of sin still lurk within his heart. Although

sanctification by the new birth is well *begun*, it is not yet completed; it is a *gradual* struggling with inward sin. Sometimes he has great power given him over it, and again he gives up in fruitless despair. (a) He *loves* God, but not with a pure, holy, perfect *love*! (b) He *prays* daily, and cries out against the evil remains in his heart, but does not yet *prevail in prayer*. (c) His *faith* is *weak*. He does not realize that there is a full and perfect deliverance from sin for him. Hence he does not pray in perfect *faith*. (d) He *wishes* to *obey* God in all things, but finds his *heart* is not always cheerful in its obedience and loyal in its devotion to Jesus. (e) His *will* to do good is strong, but he is, by reason of these remaining traces of carnality, unable, and often unwilling, to say the Lord's Will be done in *all things*. He is conscious often of having a *will* contrary to what he knows to be the will of God. This represents (briefly) the struggles of his heart during the *period of gradual sanctification*. In some believers this "*period*" is longer, in others shorter. I have known the Lord to set before young converts so clearly, under plain instruction and powerful means of grace, their blessed privileges and high callings through the power of grace and the blood of the Lamb, that they soon realized *entire* sanctification. Thus this tedious *gradual* process of struggling and praying and hoping and fearing and doubting speedily came to an end by the *instantaneous* "*act of God*" which finished the work.

In this second work of grace, there is made *an end of sin in the believer*. This second complete cleansing from sin is what we mean by full salvation, perfect love, entire sanctification. So the Scriptures teach in scores of passages. [See "*Full Salvation*," chapters 8, 9.]

IV. THE MEANS OF ENTIRE SANCTIFICATION. What are the means whereby the hungry, earnest, seeking Christian finds this second grace: the full redemption of his soul from all sin. As defined above, it is a two-fold work: (1) Consecration, (2) Cleansing. That is, there is man's part and God's part. Man's part is to *make a full consecration*. God's part is to cleanse from all sin. Up to this time, whether a week, a year, or a decade, the Christian believer has not yet made a *full consecration*, and hence his sanctifi-

cation has not been *full* and *complete*. God can cleanse a man only so far as he yields himself up to Him. His giving up of himself, his time, his talents, his family, his property, his will, has been only *gradual*; step by step, reluctant and unwilling; hence his blessings, his love, his powers, have been intermittent, broken, partial, incomplete. But *now*, under careful, plain, scriptural teaching, after years of wilderness wanderings, perhaps he is urged, encouraged and promised by the Spirit of Lord, the Word, the Leader, (1) to make a full, perfect and complete offering of himself to be finally and forever wholly the Lord's. (2) And also, in simple, free and perfect *faith* to *believe* God. He does so. He consecrates *all* to Jesus. ALL FOR JESUS! He lays on the altar, for Jesus, his time, talents, voice, money, family, reputation—all he has and is, and last and hardest of all, HIS WILL, and *says in all things*, “*Thy will be done.*” Also, with the same will-effort of consecration, he *trusts* God, saying, with a full and free heart, “Lord, I believe thou art (1) ABLE to cleanse me from all sin. Thy word says so in hundreds of places.” And (2) “Thou art WILLING to cleanse me. Thy blessed love proves it. I know thou hast helped me in the past, pardoned and adopted me. Now I come to thee for cleansing from the last and least remains of sin.” (3) “I believe thou art able and willing; yea, Lord, trusting on the promises of thy word, I believe *thou art doing it.* Thou canst not lie! Father, I dare believe the cleansing blood of Jesus *is applied to my heart now*, and that it cleanses me, *even me*, from all sin!”

V. Thus, briefly outlined, is the gradual process whereby man does *his part*, *i. e.*—makes a full consecration and trusts in Jesus in perfect faith, that what he is able and willing, *he does perform.*

2. God's part is to cleanse and fill.

This is always *instantaneous*. Man may be slow and tedious in coming to the Lord's terms, but when he has actually reached that point, God is faithful. *At once* the Holy Spirit accepts the offering, and gives the consecrated believer a sweet assurance that his prayer is heard and answered. A sense of purity, peace and rest comes to his weary, tired soul, full of refreshing and joy. He takes the

first opportunity to testify to this fact, and while resting, trusting and waiting for the *fullness*, he is suddenly “filled with the Holy Ghost,” as on the day of Pentecost, and “speaks the word of God *with boldness*” and “*praises God* from house to house, and having favor with all the people” (Acts, ii; 41-47), continues steadfastly in the Apostles’ doctrine and fellowship, and in breaking of bread and prayers. He is *now* suddenly changed from fear and doubt and sin, to love, joy, peace and gentleness. A tide of holy love flows through his soul. Glory to God! This wondrous baptism continues days or weeks, and when it subsides it leaves the soul in a blessed calm—the peace of God fills the soul.

VI. *Sanctification is not only as to the fullness of the spirits' baptism*, instantaneous, but it is also **CONTINUOUS**. The blood that cleansed now continues to keep the soul clean—whiter than snow. (Isa. i; 18. Psalms, li; 7-10. Second Cor. vii; 1.) The love, before broken and weak, now is perfect, pure, and *abides*. (1 Jno. iv; 18.) Perfect love casteth out fear. The heart-ache of sin is cured. Fear, tormenting fear, is replaced by precious trust in Jesus. Glory to God! *It stays!* It continues! Not all the emotion and overflow of passionate joy, but a calm, unwavering trust, and rest, and sweet peace *abides*. Full sanctification is thus (1) an act of God, whereby we are made holy, and (2) a state of pure love in which God *keeps* us holy. In a word, sanctification in its fullest sense simply means: A trustworthy soul, whose heart is “kept in perfect peace because his mind is stayed on Thee.”

AN OPEN LETTER TO A PREACHER.

CHAPTER IX.

You have been in your sermons insinuating, I understand, and preaching openly as well, against the subject of sanctification or salvation from all sin by our Lord Jesus Christ.

May I not ask you some questions ?

1. *What have you against the sermon on the mount ?*

[Mat. v, vi, vii.] Is that not a clear, wonderful sermon on holiness ? Can you improve on the heart purity therein enforced by Jesus ? Can you preach anything more clear, simple, and beautiful than that ? *Is that* not just what "these holiness people" are preaching and living all about you ? Can we do any less than that sermon and be followers of Jesus ?

2. *Are there no other forces for your weapons ?* Can you find no evils to oppose in your town ? No saloons ? No drunkards ? No low and wicked sinners, no gay and worldly professors to warn, rebuke and improve, as an earnest and devoted minister of Jesus ought to do ?

3. *Do you not enjoy a pure heart yourself ?* Does the "sermon on the mount" condemn your own heart ? If so, why ? Do you not preach all and every part of the gospel and law of Jesus ? Do you not walk by this one rule and mind this one thing as a follower of the meek and lowly Nazarine ? Are you above your Master ? Did not Jesus teach purity, perfection, sanctification, holiness, etc. ? Did He condone sin, and palliate evil in the heart of man ? Or did He die to save men from their sins ?

4. *Whose gospel are you preaching* when you denounce holiness, *your own* or Christ's ? Did Jesus have sneers in his sermons against the meek, and pure in heart, the merciful and the children of God ? Or was the thunder of his wrath poured out on the false professors, the hollow Pharisees of his time, who paid tithes of small matters and neglected righteousness and the love of God, the weightier matters of the law ?

5. To press the matter on your conscience more closely : *Do you show to the world figs or thistles ?* Do you give men grapes or thorns ? Do you rescue the perishing, care for the dying, reform drunkards, and save men as brands from the burning by *your kind of sermons* directed as you direct them ? What are you doing to bring about a revival of holy love and saving power ?

6. Do your members receive "times of refreshin"

from the presence of the Lord" when you are "preaching against wild-fire?" Do you build up your people in pure and gentle love, in meek and lowly character, Christ-like and divine, by your opposition to doctrines and experiences gathered and enforced from the word of God? Does God wonderfully bless you and pour out His Spirit upon you after a "discourse on fanaticism?" Do you show the same fruits that *these holy people* do in revivals, sinners converted, saloons closed, churches crowded, warm, loving prayer-meetings full of tender, loving, and earnest Christian workers?

7. *Had you not better go a little slow?* Does your conscience approve your judgment in your course of conduct? Had you not better examine more carefully the Scriptures for yourself, and learn accurately what they are teaching? Perhaps you are assaulting a man of straw, a figment of your own imagination? Perhaps you have been biased by rumors. What objection could any man on earth, much less any preacher of Christ, have to the promotion of holiness? Are there not sinners enough, dead churches enough, needing resurrection and salvation? Has God called you to preach and oppose *holiness or sin*? Are you yielding yourself a servant of sin, or of holiness in this matter?

8. *What good do you expect to accomplish?* Whose soul will be helped by such a course? May God help you to answer these questions to your own conscience, to your God on your knees in secret prayer. How can you answer these questions to your most devout and consistent members? How will your course appear at the judgment seat of Christ? Did God call you into the ministry for this purpose? Do your people pay you a salary to promote *sin* and to *oppose holiness*? Are you *all right* and "these people" — *all wrong*? Do you feel as sweet and cheerful and happy and conscientious in sneering at sanctification as they do in confessing it? Who hath the smiles and favor of God? Who gives proof of their fruits whereby men know them? Jesus says (Matt. vii; 15), "Beware of false prophets," etc. May God help us to discern the false from the true!

CHRISTIAN DWARFS, OR SPIRITUAL TOM THUMBS.

CHAPTER X.

I COR. III.

Many Christians, soundly converted, fail to go on to perfection or to manhood. *Telios*, Greek for “perfection” [Heb. vi; 1], means full age; see margin. What do we call a child that stops growing at three years old and three feet high? Dwarf. Tom Thumb and Minnie Warren were Barnum’s curiosities for years. But church dwarfs are no curiosity now-a-days. They are to be found on every side of us. They “can’t” run, or talk, or pray, or work, or believe like full-aged men in Christ Jesus. “Till we all come to the measure of a perfect man!” Paul says that babes in Christ ought to leave milk and eat meat, leave the principles and “go on” unto perfection. Such Christian babes make me think of children at school poring over their c-a-t, cat, d-o-g, dog. Year after year they refer back to their conversion, always telling about their first love and joys of pardon, as if the only experience of a Christian was to be born, regenerated. William Taylor says “there must have been a wonderful revival in this country about forty years ago,” to judge from the testimony of many old babes who refer their best experience back to that early period. How thrilling and interesting it must be to a hungry seeker, or to a hearty young convert to hear these primer Christians, gloomily seated in a dark corner of the room for prayer, with one poor little oil lamp making darkness visible, crooning over a kind of d-o-g, dog, c-a-t, cat, sort of experience! Their stale prayers and exhortations chiefly recounting such “trials and temptations,” such seasons “of doubt and fear, many doleful plaints about Satan, and no shouts of praise to God, no hallelujahs, no joy or comfort, no grace mercy nor peace through Jesus now enjoyed.

Dwarfs! stunted in the cradle! “Can’t lift,” can’t “carry burdens,” can’t pray nor pay, nor go, nor send, nor

do anything for others. Simply babes, nothing more. Forever dandled on the lap. Always crying for pap, or a rocker, or doll. Easily tripped, easily troubled, always nursed and carried by others. A few strong ones, nursing fathers and mothers in a church, but surrounded by peevish, fretful, quarrelsome dwarfs who ever cry "give," like a leech, and never give out help, hope or heart to others. "When I was a child I spake as a child, I thought as a child, I understood as a child; but when I became a man I put away childish things." "Now I know in part," (childhood of Christian life) but when I became a man I put away childish things. When that which is perfect (*telios*, full age) is come, then that which is in part, shall be done away." In this 1 Cor., 13th chapter, how clearly St. Paul contrasts childhood love; imperfect, shadowy, vague, with manhood love, perfect, pure, strong, and clear. "Now," he says, in childhood, Christian infancy, "we see as in a glass darkly, but then," in the manhood of perfect love, full-aged love, "we see face to face." Jesus says, "Blessed are the pure in heart for they shall see God." The pure in heart, the full-aged Christians do see God face to face. This wonderful chapter is a clear, careful analysis of perfect love, "charity." Alas that so many children of God should for years wander in the wilderness of sin, "puffed up," "vaunting itself." Why do they thus linger for years over a dog-eared primer, droning the feeble prayers of a dwarfed soul, doling out the pennies of a pinched-up and contracted benevolence, babbling the childish language, and dandled on the knees of a nursery experience? Why do they expect forever the rose-water essays of a school-girl's rhetoric, instead of sound preaching, scriptural and spiritual expounding of the word of God? May God send the people Pastors who shall lead the people into Canaan; Teachers who shall graduate the Church out of the "first principles" of the primer into the "deep things" of God!

“ HOLINESS BY DEATH ! ”

CHAPTER XI.

DEUT. XXX.

SNAKE TAILS.

Yes ! sanctified by dying, but it is the death of sin—the sinful nature—not the death of the body, that God says must make us holy.

When a boy, we used to kill snakes, and we boys had a proverb about snakes. “ The tail will wiggle until the sun goes down.” This proverb seems to be the perpetual objection of thousands of Christians to entire holiness in this life. The “ old man,” “ our Adam,” the “ carnal mind,” “ inbred sin,” say they, must “ wiggle until the sun goes down.”

Now brother, that is not the Bible theory of salvation from sin. The body does not sin. Bones, nerves, and muscles do not have a moral quality. *Sin lies in the will-power of the soul!* Examine this topic from Deut. xxx. In the first ten verses are ten “ *alls*. ” They are the commands of holiness. God says, *all* that I command, with *all* thine heart, with *all* thy soul—gather thee from *all* nations; love God with *all* thine heart, and with *all* thy soul; that thou mayest live. God will put *all* these curses upon thine enemies which persecuted thee. Thou shalt obey the voice of the Lord and do *all* His commandments. The Lord will rejoice over thee for good, if thou turn unto the Lord thy God with *all* thine heart and with *all* thy soul.”

Is that not holiness ? Is not holiness simply *that* ? Do not these ten verses comprise the *all* of full salvation ? Indeed they do.

Now notice in verse 11, God says, “ This commandment which I command thee this day is not hidden from thee, neither is it far off. IT IS NOT IN HEAVEN ! Look at that. Holiness first, Heaven afterward.

“It is not in Heaven that thou shouldst say, ‘Who shall go up for us to Heaven, and bring it unto us that we may hear it and do it.’”

Holiness is not afar off, it is not in Heaven to be sent for. “It is not beyond the sea that thou shouldst say who shall go over the sea for us, and bring it unto us that we may hear and do it.”—Verse 13.

O Lord, awaken these dead and sleeping Christians who think holiness is a far-away-up-in-Heaven, over-the-sea-unatainable sort of thing. Hear ye the word of the *Lord*.—Verse 14.

“But the word is very nigh unto thee, in thy mouth, and in thy heart that thou mayest do it!”

Salvation at your door! Right here is the spirit of Jesus, putting the words in your mouth, and the love in your heart. Receive it, believe it, enjoy it!

Paul quotes and comments on this topic in Rom. x; 8, etc. Look it up and show it to others. Lord help here! Hundreds of cold professors locate holiness in Heaven, some far-away-angelic, over-the-sea-after-death, transformation, with no scriptural authority for it, square contrary to God's word. And many, many pulpits are telling their people year after year, “you must sin some, sin a little,” “tail must wiggle until the sun goes down.” Death, black angel of hell and night; Death, the “power of Satan,” the “last enemy of all,” must destroy sin, the devil's own work? Satan must cast out Satan, eh? Jesus has not power to destroy sin, has not power to “destroy the works of the devil” (1 John, iii; 8), according to that theory. So you must call in death to destroy sin? Nay! Verily, God in Christ is able! He is willing. He must do it and will do it, or you will never get purity, peace or Heaven.

The word (Logos) Jesus, is nigh thee. God sent salvation, peace and holiness down to us by Jesus. We have it here in our heart and mouth by His Spirit. We need not and cannot go up to heaven to bring Christ down, nor into the grave to bring him up. *He* has come down, and been brought up, God has no other Son, no other Saviour, no other way, “no other name” than the one He has sent us, the one he has given and offered the world. God asks no

odds of death. The disorganization of the body, the dissolution of this earthly tabernacle is not the cleansing, saving or sanctifying power of the soul. The body is the soul's cage. Taking the cage to pieces releases a bird, but don't make a dove out of a crow—don't make a carrion-loving buzzard prefer clean food.

Killing a snake's tail don't take the poison out of him. Brother, you have got to have the fangs drawn! Got to get the poison out. An adder is an adder dead or alive. Death of the body destroys your (soul's) power to commit sin in this world, but the poison will go into eternity, unless your soul dies to sin (Rom, viz.), unless you begin to "reckon yourself dead unto sin," you will go into eternity sinful, you are in danger of eternal sinning. [Mark, iii; 29.] Death fixes our character forever. Die a saint, stay holy forever. Die a sinner, stay sinful, remain unclean forever. God help you, Brother. You may be dead to-day. Is it well with your soul? Would sudden death be sudden glory? Ponder this truth carefully. May God bless and lead you into the light.

“SAVED AND SANCTIFIED.”

CHAPTER XII.

ACTS, XXVI; 18.

Testimony to the saving and sanctifying power of God is growing and spreading. Witnesses are found on every side. What one man knows is worth a ton of what others don't know. Christ Jesus says, "Ye shall be *witnesses* for me to the uttermost parts of the earth." *Let us do it.* A witness is one who *knows* something and *tells* it. If you *know* it and don't *tell*, you are a traitor to Jesus. If you *tell* it but don't *know* it, you are a liar. Now if you *do know* that "*Jesus saves you*" and the Holy Ghost sanctifies you, why not say, "*saved and sanctified?*" Who objects to such a testimony? Surely no minister of Christ

can object or oppose it! For Paul says (Acts xxvi; 18) that he obtained "forgiveness of sins, and (he did not say "or") inheritance among the sanctified." There seems to be a bitter spirit of opposition among some nominal Christians to the testimony, saved AND sanctified. They choose to say "or". They consider saved OR sanctified to be the proper phrase. "If you are saved," say they, "of course you are sanctified," and contra. They seem to be determined to deny the Word and words of God.

1. God does not say "or". He says "and". You may find scores of passages for "and", none for "or". Paul says (Acts xxvi; 16) that he was "a minister *and* a witness." May God raise up more like St. Paul who are ministers *and* witnesses. Brother, what some ministers don't know about salvation, a full, free and present experience, would fill a big book. What God knows about holiness does fill a big book, and we call it the Holy Book. If you are conscious that God teaches men that they may be saved and sanctified through the blood of Jesus by the Holy Ghost, are you not a deceiver in keeping back part of the truth?

2. What right have you to change or deny a part of the Scriptures? Would Paul ask and urge the "holy brethren" at Thessalonica to be "sanctified wholly" if they had been wholly sanctified when they were saved?—1 Thess. v; 23, 27.

3. Did not Zacharias, [Luke i; 75] know enough to say AND? When he prophesied "that we might serve God without fear, in holiness and righteousness" did he think that holiness was the same thing as righteousness? If so, why did he not use one word? Do you think that *hosioteti*, holiness, and *dikaiosune*, righteousness, are the same word? Did St. Luke think so?

4. Did David know how to pray in the 51st Psalm (1 and 2) when he asked God to blot out his transgression, AND cleanse him from his sin? Count the "ANDS" in that Psalm. Is there not one in every verse?

5. Does Zachariah [xiii; 1] know why God opened in Israel a fountain for sin AND uncleanness? What does a crooked gun-barrel need? What does a filthy gun-barrel need? Do both need the same thing? Will cleansing make

it straight? Any child knows better! Brother! don't let the Devil fool you.

6. A sinner is a crooked gun-barrel. He always misses the mark. *Hamartia* is the Greek for sin, "to miss a mark." Hence the sinner needs to be made straight or righteous. He cannot hit the mark "until the kink is taken out of him."

7. A justified sinner is one that has been made just, right. But he is filthy. Shot so long for Satan the barrel is foul, and *taking out the kinks did not cleanse out the burnt powder*. Straightening a thing never cleansed it. No man who says "or" has common sense enough to see the difference or common honesty enough to admit it.

8. Justification is one doctrine of the Bible. Sanctification is another. Both are separate, and clear in the Bible. It is doubtful only to doubtful Christians (full of doubt). Justification comes first. Sanctification comes second. Justification adjusts my past relation to God and makes me right before the law, so I can hit the mark God has set up. Sanctification is the entire cleansing of my moral nature. The barrel [justified] now shoots straight, but not far enough. Cleansing gives us power, purity, freedom. Barrel clean, the bullet flies unobstructed to its utmost range.

The justified soul aims well at the mark, but always falls short of the target. The sanctified soul both aims well AND reaches the mark. This two-fold idea of sin as guilt and stain abounds in the Scriptures. The poet sings the praise of the two-fold remedy for sin, thus:

"Let the water *and* the blood,
From thy wounded side which flowed
Be of sin the double cure,
Save from wrath *and* make me pure."

9. "Repent," says Peter. (Acts ii; 38) "and be baptised, AND ye shall receive the gift of the Holy Ghost." Jesus did not pray for his disciples (John xvii; 17) in a vain or foolish manner, when he said to the Father, "Sanctify them [his justified brethren, friends, disciples] through thy truth. (v; 19.) "For their sakes I sanctify myself that they also might be sanctified through the truth," or as in

margin "truly sanctified." He did not say they "were saved when they were sanctified," nor "sanctified when they were saved." All Bible writers plainly recognize the need and means for the "second blessing," as John Wesley terms entire sanctification.

CHAPTER XIII.

THE SLAVE OF FASHION.

BY B. S. TAYLOR.

Tune:—“Wayworn Traveler.”

I saw a slave of fashion,
In stylish garments clad,
Was "making a profession" (Rom. i; 22)
So chilling, hopeless, sad.
Her back was richly laden,
Her cloak the latest style, (1 Tim. ii; 9)
Her bows and ribbons trailing—
But I never saw her smile.

CHORUS:—And chains of bondage
To style and fashion,
Rings and ruffles
She did wear.
But she knew nothing
Of joy and comfort,
Of peace and pardon,
Of praise and prayer.

I saw she had a Bible,
All bound in gilt and kid,
She always took to meeting
But never raised the lid.
She watched the hats and dresses
Go sailing down the aisle,

And counted all the buttons—
But I never saw her smile.

She wore a wondrous bonnet,
All trimmed with birds and lace ;
With paint and rogue and powder
She beautified her face ; (2 Kings, ix; 30)
With feathers, chains and bracelets,
With glasses, hoods and veils,
With mantles, wimples, crisping pins, (Isa. iii; 22)
O, how she spread her sails !

The preacher read his essay,
The quartette sang their lay,
The people bowed their stylish heads (Titus, i; 16)
But none were heard to pray.
They took a small collection
For the heathen o'er the sea,
And this gay and worldly Christian
Gave the Lord *one brass pen—nie!* (Mal. iii; 8, 9)

She dreamed of balls and parties,
Of gold and jewels rare.
She tried to pass for pious—
God never heard her prayer.
And when they closed the “service”
They glided from the *show*,
“With stretched-forth necks and wanton eyes,
And mincing as they go.” (Isa. iii; 16.)

She rode in “a *stylish carriage*,”
She taught her girls to sing
“The gems from the latest opera;”
How they made the parlors ring !
Her boys played dice and euchre;
She gave them wine to drink;
In seeking filthily lucre
They soon began to sink.

I saw her in her dotage,
Her false waves cast away, (1 Pet. iii; 8)
Her money lost, her husband dead,

Her children *gone astray!*
No hope of God nor Heaven,
 No friends, no home, no care,
No comfort from the Saviour,
 No faith, no love, no prayer.

I saw her on her death bed;
 No fashion, pomp, nor show
Could cheer her dying spirit
 Or smooth the way to woe.

The stylish god of this world (2 Cor. iv; 4)
 From death gave no release,
She sank away in terror,
 She cried, in vain, for peace. (Prov. i; 31.)

I saw a cheap, pine coffin
 No sweet perfume was there,
No silver plated handles,
 No mourners, *not a tear.*
Her winding sheet was sackcloth; (Isa. iii; 24)
 Her "beauty burned" away;
Where will her immortal spirit
 Spend the vast eternity?

[Look up the scripture references.]

Tract form, 10 cts. per dozen. *Highway*, Nevada, Ia.

THE DAKOTA CAMPAIGN.

ILLUSTRATIONS AND INCIDENTS

FROM SOME

REVIVALS OF HOLINESS

IN THE WEST.

UNDER THE LABORS OF

REV. B. S. TAYLOR,

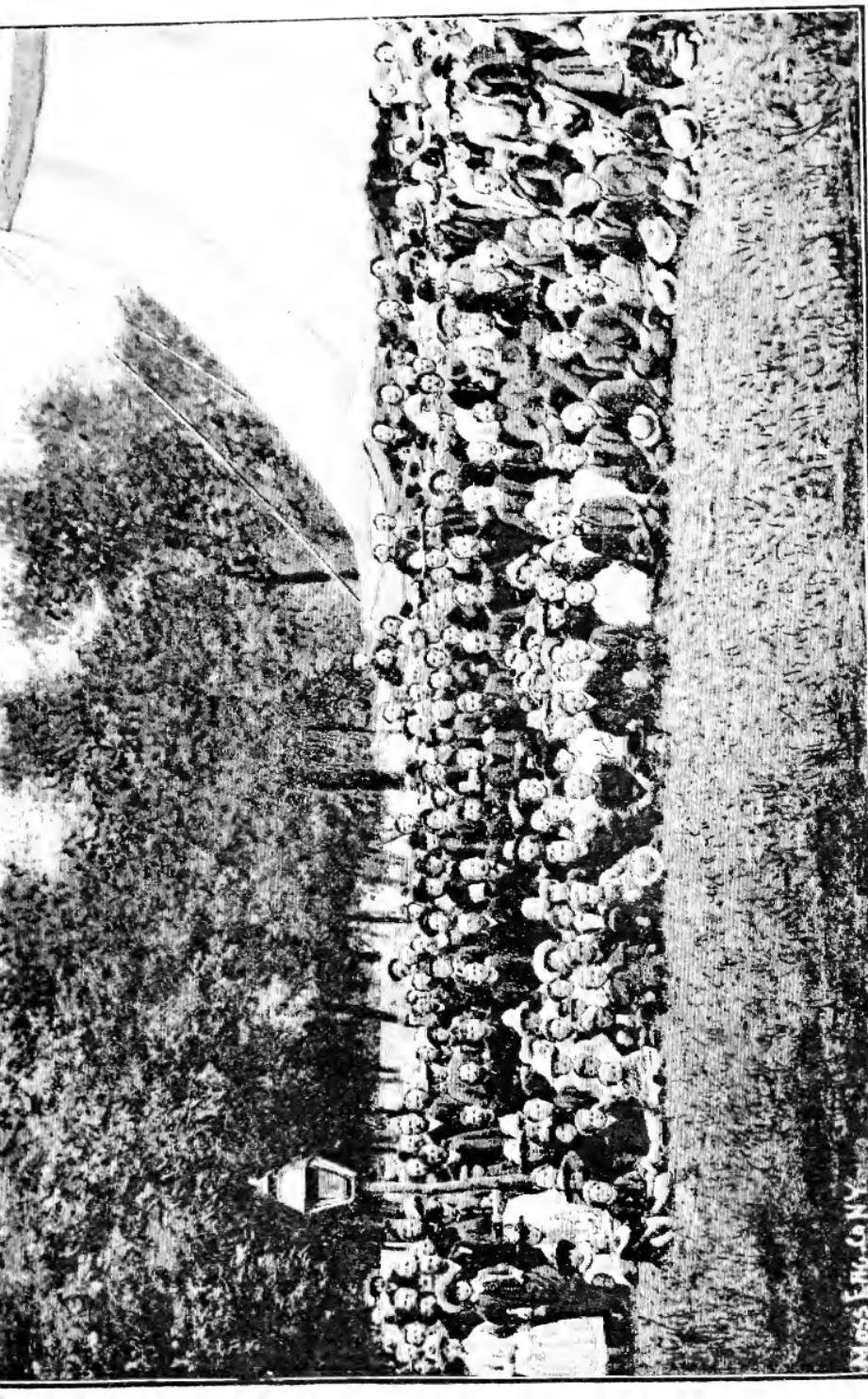
AND THE

“PRAYING BAND.”

FROM THE RELIGIOUS AND SECULAR PRESS,
DURING THE YEARS 1885-6-7,

IN

IOWA, DAKOTA, ETC.



STORM LAKE IA. CAMP GROUND.

MISS ERIC NY



GREAT VICTORY AT STORM LAKE, IA.

CHAPTER XIV.

From the fourth day of the meeting, which I have previously reported, the camp-meeting at Storm Lake, Iowa, swept on, increasing every day in power. There were over a hundred tents, but these were insufficient to accommodate the vast throngs that gathered from far and near over these matchless prairies. The accommodations were rather poor; it seemed impossible to get beds, chairs, etc. Most of the people slept on bundles of straw on the ground. Perhaps the lack of some comforts added to the spirituality of the meeting.

Sister VanCott left us Friday, and Bro. Harrison did not arrive, as was expected; but nothing hindered the constant rising tide. The average attendance every day was about 1,000, and on the Sabbath days from 3,000 to 5,000. Frequently there were 75 or 100 at the altar at once, and 20 or 30 would be saved at a single service.

Everything was let loose. From 6 A. M., to 10 P. M., weeping and loud rejoicing could be heard from one end of the camp to the other. The organist and fifty young people in the choir were all sanctified; the cooks and dining-tent hands were mightily baptized with the Spirit; the brother at the lunch-counter often shouted and leaped with joy while waiting on the customers. Some were so mightily sanctified and filled with joy, as not to be able to sleep for two nights; but went off on the lake shore and spent the night in praising God. Some ladies of wealth and culture went through the congregation loudly rejoicing; poor cow-boys were so saved and filled that they went weeping for joy on the outskirts of the camp, bringing many hard sinners to repentance. People were convicted, converted, and sanctified, at nearly any hour, day or night, and in every part of the camp and out along the shore. At least 300 or 400 were converted and sanctified during the meeting.

Rev. B. S. Taylor, pastor of the M. E. Church here,

was largely responsible for getting up and managing this meeting. Bro. Taylor is a sanctified genius; a powerful preacher, full of irrepressible wit and awfully in earnest. Sitting in repose, he looks like a tame, mild young man; but in action in meeting he resembles a cyclone—deaf and blind to everything but the currents that sweep him. His labors are abundant in all these regions. I advise him to go slower, or he may have nervous prostration.

The expenses of the camp-meeting were nearly \$1,000. The collections were all taken at the gate, and the bills paid easily, without taking any time to beg at the stand.

I preached about thirteen times during the ten days. We closed to-day amid many tears and praises. God bless the pretty town of Storm Lake.

G. D. WATSON.

Aug. 30, 1886.

EARLY, IOWA, MEETING.

C. W. HILTZ.

SEPT. 25, 1886. Our Generals, Bros. Taylor and Smylie, have gone to Conference, but we are holding the fort. There is a blessed spirit of unity and action and the manifest presence of God. All glory to His holy name.

“I will follow Thee, my Saviour,
Thou didst shed Thy blood for me:
And, though all men should forsake Thee,
By Thy grace I'll follow Thee.”

The indications are good. Hallelujah to our God. May the Lord help us for His sake to be doers of the Word and not hearers only. I am hid behind the Cross where I ever would abide.

SEPT. 26. Oh the grand, blessed meetings we are having. They are precious to our souls. I believe the work is just begun. There were some that said this morning that

they were coming to the light, they held out as long as they could, but it is no use, come we must. Hallelujah. The Devil is sullen and silent, but our God is giving us the victory. Bless His holy name. Wednesday night was an all-night prayer-meeting. It carried us back to the days of the Garden of Gethsemane. It was joy to our souls. We ask the prayers of the saints. Your brother washed in the blood of the Lamb.

SEPT. 28. ED. HIGHWAY: Our tent blew down during a heavy shower yesterday, so we could not leave, but stayed to night meeting, and it was a glorious meeting. There were seventy out, all bowed in prayer but four, all gave testimony but these four and two or three others. Language fails me to describe it. I would not have missed the meeting for all the wealth of this world. Word this morning from Bro. Alford, six miles northeast of Early. There were twelve converted last night, making twenty-eight conversions in three nights. Hallelujah. Our God is at the helm! Boyer Valley for Christ is our prayer. No one ever saw such meetings. Men who never would go to meetings are being converted and are foremost in pushing the battle. Glory to God.

THE JAMESTOWN, DAKOTA, CAMPAIGN.

The meeting at the Methodist church last night was attended with more than the usual interest, though not so many in number. The discourse by Rev. Taylor was instructive and entertaining, filled with original and impressive thoughts and ideas. He said every succeeding year of the Christian life should be the best and would be the best if professed Christians would live up to their duties and privileges. Christians should live so they could bear and not be afraid of the watching that they were subjected to by the church and the world. The right kind of Christianity would not only stand the test of watching but would make the better impression on the world by it. Those who

shrank from the test had something in their lives that would not bear the light. He said there was too much bigotry and not enough charity in the churches. Some objected to the Catholics because there is bigotry among them. So there is, but there is bigotry in the Protestant churches too, and in the Methodist church. He would as leave take his chances for Heaven with a *good* Catholic as with a good Protestant. It is not the church name but the genuine Christian life and spirit that God takes into account.

The Methodist revival meetings will be held in the Opera rink all next week commencing Sunday, Nov. 28th, afternoon and night. The meetings are to be transferred to that place on account of the church being too small to accommodate all the people who desire to attend. Rev. B. S. Taylor is an indefatigable worker, a man of remarkable physical and mental powers of endurance, and all who attend these meetings will at least obtain some new ideas that will make them think for themselves.—*Jamestown Daily Capital, Nov. 27th.*

CASSELTON, DAK., JANUARY 21, 1887.

C. W. HILTZ.

Last night was the greatest of our meetings. The Holy Ghost fell on the people and they came to the altar until there were three circles, or seventy-five in all. There were five young men signed a written contract to forsake the world, flesh, and the Devil, and live for God; yesterday, and last night they marched in together to the altar. I never was in such a Holy Ghost meeting before. Saloon men came and were at their wits end, not knowing what to do. Brother Taylor prayed with one in the back part of the church. The church is all afire, the children of God jubilant, and pressing into the light. Brother Taylor is a power. He grows grander every day, every one can see he is a man chosen of

God. Sisters Winger and Reid are doing grand work from house to house. We are going in for all North Dakota for Jesus. Let all those who love the Lord pray for us, and send us tracts and papers. The hotter the tracts are the better, for hell is let loose in this Territory. O glory to God that He called us to the front. Those can go back that want to, but glory to God, we are going to have the victory. "Hallelujah."

THE FARGO CAMPAIGN.

BY REV. S. W. INGHAM, PASTOR,
IN PIONEER METHODIST.

There can be but one opinion among those who attended the revival services conducted by Rev. B. S. Taylor, as to their value and efficiency for good. Brother Taylor is a man of unusual power for evangelistic work. Some of his characteristics are especially marked and worthy of attention. He depends upon the bold and uncompromising declaration of the truth in its severest indictments of humanity, for arousing the conscience and arresting attention, and then upon a clear scriptural presentation of the plan of redemption through Christ as providing pardon and full salvation, for leading awakened souls to Christ. This writer has never been associated with any other successful revivalist who appealed so little to the emotional element in our natures, and depended so entirely upon the power of great truths plainly presented, for success. His teachings are purely Wesleyan throughout, and his afternoon lectures upon the "higher life" or sanctification, were, without exception the best we have ever heard. The results of his labors here were perfectly satisfactory. We think it within bounds to say that over three hundred were led to accept Christ through the movement, of which he was the recognized leader. So positive a man could not hope to escape criti-

cism, and Brother Taylor receives his full share. Still the power he wields is seen in the success attending the work in spite of the things deemed objectionable in his expressions. Fargo Christianity, for all the churches shared in the blessing resulting from his work, has reason to thank God for the providence which brought this worker to us at this time.

We want here to record the fact that quite a number of our people joined the Praying Band, in their personal and house-to-house work for the salvation of souls, and found God's blessing attending them in their undertaking. Since the close of the meetings they are continuing their efforts with great efficiency and usefulness. We are looking for grand results to follow this continued work.

The Praying Band contributed very largely to the success of the revival meetings. Curiosity to see the "cowboy" and the "Band" gave Brother Taylor a large audience the first night he was with us. From that time the house-to-house work of the Band became an important factor in the movement. The cowboy visited every saloon, shop, store and hotel daily, with tracts and invitations to attend the meetings and to seek Christ. Many were the souls that found peace at their homes under the counsels of these devoted workers, without being present at any of the meetings. Many others attribute their coming and subsequent salvation to these home visits by various members of the Praying Band. The success of their work was as marked the last week of their stay as during any other time of their labors among us. May God's blessing thus attend them in every field to which they may be called.

Many have asked as to the number that will be added to the church in consequence of the meetings. We do not know, as yet, what the numerical result will be. Thus far sixty names have been added to our list of members. At least twenty others have indicated their intention to unite with us, and new names are being constantly reported. "Praise God from whom all blessings flow."

THE WORK AT FARGO, DAK.

HIGHWAY: Brother Taylor preached last night to a crowded house; not only all the seats, but all the standing-room being occupied, while we understand that many, being unable to find room, turned away. There was manifested more interest last night than at any previous meeting, and more especially among the members of our church. To our shame, as a church, be it said, that we did not like the dear brother so well, when he first began to preach to us, nor give him that encouragement that he should have received here. We thought he talked too plain and said things that would have been better to have left unsaid. At last it came to some of us, your humble servant among the number, that it was not the fault of Bro. Taylor's sermons, but their merits that were hurting us, the truths of the gospel that he, through the power of the Holy Ghost, was hurling at us. It was ourselves, individually and as a church, that were at fault, and after he had hammered the truth into us, and we had thrown ourselves at the feet of Jesus; sought and obtained purity for our own hearts, we began to feel ready and anxious to reach out a helping hand toward the salvation of sinners. And, what may appear more strange, the sermons no longer offended us. Glory to God! The brother talks plainly, and it is plain talk that we want. If we, as a church, had made our paths straight, and been where we should have been when he commenced to preach to us here, I am quite sure that hundreds of sinners would have been already converted to the Lord. Then, in that case, two and one-half weeks would not have been largely spent in getting us church members so far saved as to be ready and willing to take hold and help save others. We growled at first, and said, "No man can practice what he is preaching to us," but now when our hearts are right in the sight of God, it all appears so very easy. Glory to God.

The church being too small, we are going into the big skating rink to-night and we have faith to believe that there

is to be a wonderful work for salvation of souls, and an outpouring of the Holy Ghost, here in Fargo. Glory to God!

We have dug up the hatchet, and in full war paint are going forth to battle, in the name of the Lord. We are enlisted under the blood-stained banner, and recruits are coming in. Our battle cry is "Dakota for Jesus!" And with Brother Taylor, as His lieutenant, to lead us to battle, and brother, corporal, Hiltz, and the Praying Band, out along the skirmish lines; we are going to take the "Grand Territory," by the grace of God, and drive out the legions of hell. Pray for us, brethren, pray for us! We need your prayers, for we are waging the battle at the very gates of hell, this being one of the Devil's strongholds. We are enlisted for the war and are burning the bridges behind us. We are prepared to die in the last ditch, but to surrender, by the grace of God, never. The Devil has reigned here with right hand for years, but we are here, in the name of God, to dispute, to contest his right to the metropolis of the "Red River Valley of the North," and with brother Taylor, and his wife, and our dear and blessed sisters to help us, and brother Hiltz to bring up the forlorn hope, by the grace of God we will conquer. They are already crying out, "Let us alone," "What have I to do with thee, Jesus, thou son of God Most High? I beseech thee, torment me not." Luke viii; 28. Yours for Christ.

ISAAC FRANKLIN.

FROM FARGO, DAK.

DEAR HIGHWAY: I have been a subscriber for your paper but a short time, but I want to tell you how glad I am to get it, and think you will be glad to hear how we are growing in the good work, which was commenced in the early part of the year. Bro. Ingham held night meetings

for three weeks, then we had meeting two or three times a week until Bro. Taylor and Band opened here about February the 10th or 12th, and the Lord has been in this work. Hundreds have been reclaimed, and one great blessing is—professing Christians have found where they were and have got into the blessed work, seeking and obtaining Holiness and “Blessed be God,” we have some sanctified souls in our church and work. Last Sunday was a blessed day in the M. E. Church, fifty-seven souls were added and the communion and love feast will never be forgotten by any who participated in it. The Presbyterian, Congregational, Baptist and Scandinavian churches have all been wonderfully blessed, and even our secular papers allow great good has been done in way of reform. Oh, I feel to say in all places and at all times “Praise God from whom all blessings flow.”

My soul doth magnify His name, my blessed Lord and Master. We had a glorious meeting last night, God was with us, and though our pastor was not well, the meeting was not cold and slow, but full of riches and God’s glory, and though the weather is cold and stormy, the young converts are about their Master’s work. Yours, washed in the blood of the Savior.

MRS. J. S. CAMPBELL.

Fargo, Dak.

A Fargo dispatch to the St. Paul *Globe* says: It was announced to-day that in the campaign waged in this city the past few weeks by the Salvation Band, under the lead of Rev. B. S. Taylor, every saloon, hotel, store and shop, and even disreputable houses in this city have been canvassed, and sixty adults converted, with seventy-five more in the meetings, besides thirty younger persons. In addition, twenty-one converts were received in the Presbyterian church to-day. The largest hall in the city is crowded nightly.

Rev. B. S. Taylor preached a very interesting sermon at the rink last Sunday night, incidentally on the subject of temperance but directly in answer to the question, "Was Christ a wine bibber?" He maintained that in the Hebrew of the old testament and the Greek of the new there was a distinction between fermented and unfermented wine, which does not appear in the English translation, in which the common term wine is used for both, from which arises the misunderstanding on the subject. He also gave some very interesting chemical analyses of the different kinds of alcoholic beverages, their properties and effects upon the physical system. Mr. Taylor discusses the question fairly, logically, scientifically and forcibly. He appeals to reason and judgment, and not to passion and prejudice, and no intelligent and attentive listener can fail to be edified by his discussion of the subject.—*Jamestown Capital.*

HILLSBORO, DAK.

CAPT. HILTZ.

Glory to God! Hillsboro for Jesus! Such are the indications. As we left Brother Johnson's we marched down Main street singing, "We are Marching to Zion." The sidewalk was lined with people, at the depot standing-room was at a premium. We sang several pieces. It was a time never to be forgotten, and as the train moved out handkerchiefs were waved from every available point, bidding us God speed. We bespeak for them a grand and tidal wave of salvation, for they certainly have their hearts filled with the Holy Ghost; may God bless them in their meetings next week. Oh such glorious times God has given us with the people of Dakota. I cannot see what anybody wants to backslide for, when we can have such a Heaven on earth.

When we got to Fargo another reception was given us at the Niagara House. Words fail us to tell the joy and gladness at meeting old friends and new, all filled with the love of God. It was Heaven begun below. I never put in such an eight months of happiness. I am more determined to fight the good fight of faith. And with heart longings we left for Jamestown. Glory to God—that I am on the Highway of holiness !

HILLSBORO.

The Pastor writes: The revival has closed and a grand work for the master has been done, many souls born into the kingdom of His grace, a number sanctified, and the church quickened.

The pastors of the two Methodist churches in Hillsboro are now preaching full salvation. They enjoy the blessing of perfect love and all are glad that Rev. B. S. Taylor came to Hillsboro and led them out of the wilderness into the land of Canaan. He has promised to be with us again in the summer sometime with his tabernacle.—*Methodist Pioneer.*

THE CAMPAIGN AT MINOT.

B. S. TAYLOR.

Monday, June 6, we set out. Two teams, three ladies, two men, our Praying Band, for a 200-mile drive over Dakota prairies. Shipped the big tent by railroad.

Took a compact tent 10x12, blankets, guns, baskets of canned goods and provisions, lariats, lantern, hatchet, oats, hay, bag and baggage; a complete camping outfit, to travel by day and camp by night, sleeping on the ground, eating on the grass, etc., etc. Camped first night at Pingree. Leaving Carrington at noon, second day out of Jamestown, we took

the R. R. survey trail almost due northwest for the Mouse river. Just as we left Jamestown a regular cyclone passed by a few miles northeast of the city, striking terror into many a poor sinner's heart. Women fainted, men locked their stores and ran for a cellar; saying all manner of terrified things. As we struck out across the prairie we had a good view of the monster. Some damage was wrought, but no lives lost, we have since learned. A terrific tornado at Grand Forks a week later, killed a number of people and destroyed many buildings and wrecked a train of cars. But these things, full of terror as they are to guilty sinners, will be nothing to compare with the day of judgment.

We met with no accident or incident the second day, and camped at the head of the James river, where it is six feet wide, and dry. Here we saw the last settlement. Rode forty miles the next day over a rich rolling prairie, and saw not a living soul of man. Ducks, geese, antelope and deer were startled from their quiet homes in this vast solitude. Camped the third night on the shore of a beautiful lake (called Wood Lake) a few miles east of "Dogsden" mountains. A fine grove, good water and grass made a pleasant camp. Next morning we lost our "*trail*" a few miles out. In crossing "*Wintering River*" it vanished and we could not find it. In our perplexity the dear Lord showed us a peculiar providence. We were standing on the summit of a high mound. Far away for many miles no living soul could be seen. Ten minutes discussion had not elapsed when a horseman was seen galloping toward us. Was it an Indian? Was there a band of them behind him? We were midway between two great reservations and this was a favorite hunting ground of theirs. The ladies were silent and gave no sign of the anxious fear that filled their minds. The men looked carefully after the arms and ammunition. Soon his red shirt appeared, and when he reached us we discerned the kindly sunburned face of a *cowboy*. He made us think of brother Hiltz. He put us on our lost trail, going several miles along with us, and showed us every possible kindness. We gave him copies of the papers we had to read and with kindly words of cheer he galloped back to his herd of 400 cattle. We reached Minot on the fifth day out,

camping the last night near "Scriptown" on the southern bend of Mouse river. Here we found a good Methodist family, and God gave us a wonderful anointing for our work. Several in this neighborhood, twenty-five miles south of Minot, were blessed during the week. Some converted, others received perfect love.

We found brother Hockett, the pastor, and family were well and happy, saved and sanctified. The big tent was all ready, and on Friday eve we began our campaign at Minot. Glory to Jesus, it was victory all the way through. The tent was crowded. The interest was intense. Seekers for pardon and purity were forward at every meeting. *Every seeker was clearly and soundly converted.* The Holy Ghost (all glory to Jesus), was present in power from beginning to end. The tide of love rose steadily until the latter part of the week, the meetings continued until midnight. It was difficult to persuade the people to go home and allow the band needed rest. Mrs. Taylor gave her personal experience Sabbath afternoon and many were melted under the blessed presence of Jesus.

Sisters Reed and Winger gave Bible readings and praise meetings mornings and afternoons. We expected to break up at the end of the first week, but the people objected, and so urgently, that we remained over the second Sabbath, June 26th. It was a blessed day. Many young men were clearly saved and united with the church, several were baptized and forty received the communion. This puts the church well on its feet. They expect to go right on and build a church edifice, the first in the town. Minot is only a few months—less than a year—old. Has about 600 population, perhaps 800. It is on the extension of the St. Paul, Minneapolis & Manitoba railroad, about 130 miles west of Devils Lake. They are building the road due west at the rate of five miles per day, grading and track-laying. They have now reached the Missouri river at Fort Buford, and expect to reach Helena, Mont., this fall, I believe.

The Mouse river comes down from Canada, making a great elbow through several counties, and returns back across the border. It is a beautiful country. The valley is full of good oak timber, and coal abounds. I think it the

most beautiful country I have ever seen in Dakota. They raise good crops of wheat, and cattle do well on the rich and abundant pasturage, often remain out all winter.

We broke camp Monday morning and packed for home, bidding many dear friends a tearful good-by. God grant we may all meet again at Jesus' feet. Brother Hockett packed the big tent in his wagon, and brought it to Carrington, 150 miles, where we shipped it by cars to our next meeting at New Rockford, June 23-30. We missed him at our camp the first night which caused us much anxiety. We took a different trail by mistake. At dusk we came to a lake where we found another cowboy and his herd. He took us into his camp and showed us much kindness. In the morning he put us back upon our trail, only three or four miles away, north of us. Then we asked the Lord at morning prayers to direct us so that we should find Brother Hockett. It was a great trial of our faith. We knew that he had not a bite to eat, and was fifty miles from home. Would he go on or go back? Was he north or south of us? Should we look for him forward or backward? Bless the Lord, He did wonderfully help us out! When we reached the trail, we found no late tracks. We concluded that he had not passed us, we were only a mile or two from Wood Lake camp. We drove back there. Standing on a high bluff, gazing over the vast inland sea of grass, we saw a distant speck. It moved. It came toward us. After half an hour, it was a gray team and had a white tent in the wagon. Soon Brother Hockett drove up to us. He was on the way and intended to push onward at all events, trusting in the Lord. How blessed thus to be brought together, led by the Spirit of God. We had not lost much time or travel, and, turning round, resumed our journey. We reached Carrington, (camping the second night at the head waters of Cheyenne river,) at the end of the third day, and bidding Brother Hockett good-by he returned homeward. We reached Jamestown and our loved ones, Thursday evening, praising God for all his goodness; weary and sunburned, but hearty, happy and filled with Jesus' love. Thus we have spent three weeks of our "*summer vacation.*"

STIRRING UP SINNERS.

Jamestown Boasts a Minister Who Conducts Religious Services 365 Days in the Year.

His Success Phenomenal--He Expects to Produce a Social, Political and Religious Revolution.

His Faithful Lieutenants, Known as the "Praying Band," Aid Him in His Conquests.

The Women of the Party Frequently Conduct Services With Wonderfully Telling Effect.

St. Paul Globe, Jan. 22, 1887.

JAMESTOWN, Dak.—Rev. B. S. Taylor, who was lately appointed to the pastorate of the Methodist church of this city, is conducting a series of revival meetings, which has already excited a deep interest, and promises to be productive of far-reaching consequences. Parties interested in the movement are not modest or backward in their claims, but confidently predict that before the end of the church year they will have accomplished a social, political and religious revolution in this city, and as the first great cause of this proposed and anticipated upheaval they designate Mr. Taylor and his phalanx of trusty and efficient co-workers. Mr. Taylor is a man of rich experience, both secular and religious, and, although comparatively a young man, has preached in a number of States and been a missionary in South America. Previous to his appointment here he was

stationed at Storm Lake, Iowa, where he was remarkably successful, as well as in the towns to which he was called. He has gathered about him faithful lieutenants, who call themselves the "Praying Band" and follow him in his

MINISTERIAL MIGRATIONS.

They are well known in this city and are largely instrumental in creating the excitement and interest which is attending him. At the Grand Forks conference Mr. Taylor was present and addressed the ministers with an eloquence that electrified the whole body and caused the papers of that city to designate him as "the cyclone of eloquence." In his first sermon in this city he startled the church with the announcement that he proposed to make his pastorate here one continuous revival meeting, and that services would be held 365 days in the year. This promise he has fulfilled so far, and with a result which is little less than wonderful. He is an intellectual man, a preacher of unusual eloquence and is the possessor of a deep bass voice which easily fills the opera rink, a hall capable of seating 1,200, in which he frequently holds services. Personally he has a slender, student-like appearance, with an evident disregard for the ordinary events of life, and a consuming energy to prosecute the work to which he has devoted his thread of existence on this earth. That he is in earnest has never been questioned. His efforts here have

STIRRED UP THE DOUBTERS

and unbelievers, endowed with renewed vigor the apathetic members of the congregation and engendered a newspaper discussion, editorial and contribitional, that is probably unprecedented in the history of Northern Dakota. And yet the members of the band say that the work has only commenced; that they are only firing their small guns, and, with a species of defiance exclaim: "We will storm this town for God!" During the past two weeks Taylor and his followers have been stirring up a deep religious feeling at Casselton, and are now about to move on Fargo. One attache of the traveling exhorters is Brother Hiltz, alias the "Cow Boy Preacher," or "Nobody's Darling." He has been a professional tough and Western



J. Y. EASTERBROOK
MISS JAYNES.

MISS WINGER
CAPT. HILTZ

MISS READ,



FREEBOOTER FOR YEARS,

but now brings thunderous invocation for divine assistance through his erst copper-lined larynx, and makes the trembling sinner wonder where all the enthusiasm and seeming earnestness comes from. The women of the party are equally as earnest. They frequently conduct the services by themselves, and with telling effect. Taylor's meetings, in a crowded house, with dim uncertain lights, led by the rising and falling voices of the speakers, amid the broken wails of women, the unconscious surrender of unmistakable emotions of anguish or gratification, the lowered heads of the congregation and the intense strain of expectation, throw over the room the spirit of incantation and strongly recall the expression of an African voodoo scene still occasionally witnessed in the negro quarters of the black sections of the South. Whatever may be said, the man Taylor is agitating a class never yet affected in this new country, and attacking immorality with a force novel, yet powerful in its results. His unaided efforts—at the start—in making an issue of the intemperance of this city will probably bring two factions in the field the coming election—license and anti-license.

PERSONAL EXPERIENCE OF CHAS. W. HILTZ.

THE CONVERTED COWBOY.

CHAPTER XV

I was born near Augusta, Bracken County, Kentucky, on the 7th of November, 1851. At two years of age, father moved to Baltimore, Md., where he still resides. In 1860 father was taken down with small-pox, leaving the family without support. There were eight in the family. I went down town and secured a job of packing crackers for the U. S. Government, by this means I supported the family till father got well. He urged me to go to school. I would not, but I made an attempt to learn a trade. Tried sign-painting, but gave it up ; then bricklaying, this proved no better ; then I tried the farm, but did not like it. I was a great deal of trouble to my parents. Mother tried very hard to get me to give my heart to God but I despised her instructions, and made up my mind to run away.

One remarkable incident that comes to mind : On the last Sabbath in Baltimore, Brother Lemon preached on the Prodigal Son. In the morning—his going away from home; at night his coming home, but I did not heed the advice he gave to young men ; and so on Tuesday, I think it was on the 10th day of August, 1867, I left my home, penniless. The first night, about 12 o'clock, I lay down, forty miles from home, hungry and tired. The next morning I asked for breakfast, which I got ; then started for Philadelphia. I stayed around this city for two days, then got work over in New Jersey on a truck farm, where I remained one summer. In the fall I got into a fuss with the boss ; he was a republican, I a democrat. He wanted me to drive the wagon to market with Grant and Colfax banners. I would not, but tore them off two or three times. He was in a rage, and paid me off. I shouldered my trunk and carried it three miles to Camden. I then went over the river to Phil-

adelphia; I obtained work at New Town, Pa., on a farm. I stayed almost five months when I had another racket; the boss and I were continually quarreling. I left him and went to Harrisburg, Pa., then I started for Baltimore, having been gone nearly two years.

My folks were glad to see me, but my ugly disposition soon disgusted them. I could not get along with father; mother tried hard to get me to give my heart to Jesus. I did go forward one night to satisfy her, and I pretended that I was converted, but in a day or two I was up to my old tricks again. Get along I could not, so in June, 1869, I again left home; this time for the West. I got a ticket to Springfield, Ill., where I found work, but my lustful heart made me trouble. I was going fast on the downward road to hell; but I did not care.

For ten years I knocked around from one State to another till I had gone through nineteen States. I could not keep a situation more than two weeks. People would not have me around, quarreling, fighting, drinking, (though not to excess) lustful and hateful to everyone. I think it was in 1883 I started for the Black Hills country from Fort Pierre, Dakota, with only two dollars, and no weapons, 210 miles to Deadwood, in company with a Mexican. We did not think of danger. In five days we arrived at Rapid City. He went to Deadwood, thirty miles distant; I started for Custer, forty miles south. About half way I took a job at driving stage, but I only drove a short season; got into a quarrel with the boss' son; left and went down to the Gap on a sheep ranch. I soon left this and started for Slate Springs, ten miles south of Buffalo Gap. Here I was told there were 17,000 Indians out. I started for Cheyenne Stage Crossing, eighteen miles west. About four o'clock one cold December day I got to Eight-Mile Ranch all right, but found several dead ponies. The "shack" (or house) was empty. Here, for the first time, my blood began to creep, for it seemed I was not far from the red-skins. neither had I long to wait. I tried to cross the river, but it was too deep, so I went around a bend, and on a rise I spied the camp-fires. It was nearly dark but I could hear

them talking. I knew they had seen me, and the next thing was to get out of the way. I started down a canyon and came out on the river bottom. I crossed over, how, I don't know. But I knew I was wet and the ice was running; it was pretty cold. I kept on up the river and again crossed over, for I wanted to keep out of their way. My legs and feet were full of cactus thorns, but on I went, till finally I sat down under a pine tree, weary and exhausted, coyotes howling on all sides. Shortly I spied a light; it was a stage. I jumped up and hallooed, but they did not hear. I knew I was not far from the ranch, so I went about four miles. When I came to it I knocked. A Mexican came to the door; he looked at me; told me to come in; clothes were frozen on me and so were my boots. They soon had a rousing fire and a hot toddy; when they pulled off my boots the ice began cracking inside. Then I rolled up in a blanket and robe and was soon sound asleep.

I then went to Greenwood Ranch. Here, as ever, I soon made trouble. The woman who run the ranch told me she could not keep any hands if I stayed, so I again had to go.

So has been my life of ups and downs. I have traveled nearly the full length of the Missouri river, been hunted by savages, slept on the prairie with coyotes for company, and was always in trouble on account of my hateful disposition. One instance more, to show my meanness: I was one time working on what is called the New York ranch, twelve miles south of Stanton, Neb. We were about to sit down to dinner, and one of the men wanted to get to the table. I would not get up for him and he tried to put me from the table; I grasped him and threw him across the table, breaking it in two, and down went all the victuals and ourselves on the floor. For this I had to pay \$2.50 for my part of the dishes broken; I did not care, for it was fun for me; but another fight with the carpenter, and I had to leave. I then went to Texas, but one summer was enough for me; fleas and chigars were too much. I again went North. I stopped at Fort Niobara, Neb., and went to work on a ranch, when the impression came over me to

go to Iowa. I could not get rid of it, so I started across the country. I got to the line on a Sunday, about the middle of June, 1886. I walked about thirty miles, and stopped with an Englishman. At Lemars I drank the last glass of beer with the Englishman and his wife. I then went to Cherokee. Here the impression came for me to go to Storm Lake, Iowa. I did not care about going, so I started for Sutherland, thirty miles north; then I went from there to Sioux Rapids. Still Storm Lake rang in my ears; so on Friday night I started for the lake. I walked twelve miles and slept in a school-house; next morning I took up my journey for the lake, where I arrived in time for breakfast. Every one looked at me, for I had on a duck suit, long hair, and a white hat, with this name on it:

“NOBODY’S DARLING.”

The next week I got work on the south side of the lake. Here I was on my good behavior for the first time in years, though I was wild; and while plowing corn I held mock revivals, and made very light of religion. On Friday, July 2nd, 1886, I came to town. On Saturday the third, I took in the celebration. At night I laid down in the park to sleep. On Sunday morning the fourth, I awoke. There were people coming for a six o’clock prayer-meeting. I was looking on when a slender young man rode up on horseback. He came in and passed me. I looked, and, thinks I, “*Here’s that Taylor I have heard about.*” He was a bad one on sinners. I was afraid of him, so I got behind the band-stand in the park (for I did not want anything to do with him) and took items. At the close I went up town swearing about them Methodists, but I could not stay away. So at nine o’clock I again went. This time I sat on the outside of the benches, for I still was afraid of that Taylor. At ten o’clock he preached. Whew! how he did go for me. I never before had myself shown up as he did it. I got uneasy as I began looking at myself. At the close I was in a terrible state of mind. I started to leave the grounds, but could not. Several asked me to eat dinner with them but I felt too miserable. At two o’clock I sat about ten feet from the pulpit, for I was not afraid of that Taylor, but felt that

he was my friend. But the preaching by Brother Haney was too much for me ; I got up and went on the outside, and while sitting there, brooding over my past life, there was a terrible struggle going on within. There came in a young lady, and sat down beside me. Oh, what a contrast ! She seemed so happy, her face all aglow with the love that was in her heart, and I as hateful as old Carnality could make me. I could not stay there long, but got up and told her to take my place, for I was leaning against a tree, as a back rest, and went a bench or so further on. At the close of the sermon Brother Taylor jumped up, and shouted out : *“Everybody shake hands and get acquainted.”* The young lady came to me and reached out her hand to me. As I took it, I felt my guilt, as a cold shudder ran up my back. She asked me, in a tone of tenderness, “Are you saved ?” I said no. “Well, don’t you want to be ?” I don’t know what answer I gave her, but she talked to me just like mother used to. It was too much for me, I then told her how I felt. She wanted me to kneel down with her, saying I could find Jesus right there. Still I would not yield, but I gave her my hand that I would be out to the night meeting. Then she turned away. I tried to leave the grounds two or three times but could not, and as I walked to and fro, I could hear someone praying in one of the tents. The thought flashed through my mind that they were praying for me, which made me feel more miserable. At seven o’clock preaching I again sat within a few feet of the pulpit. I was in a terrible state of mind, and decided to leave —when in comes the lady who had spoken to me, and sat down, facing me. I could not leave then, she seemed to be my guardian angel. Finally I went forward. How long I was there I know not, but I do know all my burden rolled away, all agitation of mind stopped, and I had a joy I never had known before. I went right out into the congregation, shaking hands and asking them to come to Jesus ; when something whispered to me, “If I was you I’d set down ; they are laughing at you.” It was the first time I had thought of myself, so I sat down, when the lady came to me and said, “You testify.” I arose and testified what the

Lord had done for me. While talking, I broke up into tears, the first time I had a cry since I was a child.

I stayed on the ground that night. On the next morning I started out southeast, confessing Christ as I went. I got work at Stenhouse's, ten miles out, in what is known as Fanning's school-house neighborhood. Here I thought of mother. I had not written to her for fifteen years, so I wrote her a letter. I did not know whether it would find her or not; it did, and back came the answer that there was no sleep in that house, but rejoicing. And with it was this, that on the 25th of June, 1886, they had a special fast and prayer that God would hunt me out and convert me; and on the 4th of July he answered.

The first day, as I was telling my experience, I was told they had no preaching for a year, and that there were no Christians there. On Saturday I came to the town, got cleaned up, hair cut, and got some new clothes. I remember as I sat in the church next morning, no one knew me, till Brother Taylor (pastor) told them; then they came and shook hands, saying they did not know me. Bless the Lord! "old things had passed away, and all things became new."

I listened to the testimonies and two grand sermons on Sanctification. I saw I did not have it all and at night I went forward for it; and, praise the Lord, I got it. I went home to my work, ten miles distant, one of the happiest of men; the distance seemed very short; as I walked, I walked with Jesus. I got home about 2 o'clock in the morning. Mr. Stenhouse told me I need not work that morning, as he thought I was tired; I told him I could work, for I felt fresh. He said he would not have had that walk for a dollar; I replied that I received more than a dollar; he asked me how much I got, (for he was a skeptic). I said that *I had got full and free salvation*, and as I related my experience he was silent. I found two that day that were hungry for salvation; and as I would talk to others I found they all wanted preaching in the neighborhood. I went to Brother Taylor and told him about it. He told me to go back, trust in the Lord, and set the community on fire.

and he would come down and help me. I went, and as I went, distributing holiness papers and talking with them, my soul was filled with joy. Everyone wanted a meeting, and as I had the promise of two groves I went at it in earnest. I asked no one to help, and, when the bills were struck off, how mad they were. They refused me the groves, and there I was—a meeting on my hands and no place to put it. The Devil said: "If I was you I would skip out and let them get along the best they can; you ain't got anything anyway." But I knew that would not do, so down on my knees I went and asked God what to do. I got up and wrote a letter to the parties about the grove, Back came the answer in large letters, GO AHEAD! Oh, how good I felt, that I had gained the victory. The meeting was set for August 7, 1886. I had the whole neighborhood stirred, for I confessed Christ wherever I went. The time came. The first night we had a good meeting; then a back-set. People would not come out through the day and very few at night; but our faith was in God. On the last Sabbath we had a pentecost, after an all-night of prayer. The meeting closed after two altar services, in a halo of glory. Soon after a class was organized, and they have kept up prayer meetings on Wednesday night, and services on the Sabbaths. They have had five revivals inside of a year, and are still pushing on for more. On the morning of the ninth day we had a glorious love feast at Brother Fanning's, who, with his wife, was converted the night before. It was a time never to be forgotten. Then we loaded our tent and started for the Lake. While on the road I leaped from a wagon and started up to a house, and, on rapping, a lady came to the door in tears; said she wanted salvation. I went down to the wagons and related the news. Brother Taylor and band went up and prayed with her and she found peace.

Coming to the Lake we began preparations for the annual camp-meeting, which commenced on August 19, 1886. During this meeting I drove a team for the boarding tent. On the wagon I had painted on one side, "Holiness or Hell," on the other, "Holiness to the Lord," on the end-

gate, "Prepare to meet thy God," and I went to and from camp singing. I had the Devil all stirred up at my actions. All night I was pleading with sinners—every one had to hear about Jesus.

At the close of this glorious camp I went out with "The Praying Band." I remained with them until after Conference, when I helped Brother Taylor pack up for Dakota. When the call came for me to go, I said, "Yes, Lord." When I started for Jamestown I did not have the second suit of clothes, not a bit of preparation for the long winter, for it was then the latter part of October, but I went, trust-in the Lord. There never was a happier band of pilgrims anywhere than the band that left Storm Lake. It was on the 26th day of October, 1886. We sang and praised God clear through to Jamestown, over 700 miles. We took everything by storm. Arriving at Jamestown I commenced distributing tracts and pasting up hand-bills, warning sinners to flee from the wrath to come. Meetings were held every night, except Saturday night, for eleven weeks. The Band visited from house to house., in the saloons and stores, shops, etc., some days making 100 brief calls. Temperance tracts were ordered from New York, and sowed broadcast, as well as other tracts, and in the six months' winter campaign over 100,000 were distributed. Meetings were held at Tower City, Casselton, Fargo and Hillsboro. in which I took an active part. Every place of business was visited with tracts and invitations to come out and hear the Gospel, and at every point our efforts were crowned with success. On returning to Jamestown the city was pasted with mammoth posters from one end to the other.

In the latter part of May I made up my mind to go home and see mother, whom I had not seen for eighteen years. When I had fully made up my mind to go, I did not have a cent, neither would I accept any, but I started out on naked faith. The church remonstrated, but go I would, and before I had gone 100 miles I had fifty dollars handed to me to go and see mother. What a glorious trip I had ! Distributed tracts on the cars and at stations. At Chicago, where I arrived on Saturday morning, I remained over

Sabbath; attended six services; had a glorious time. On Monday I resumed my journey, sowing the good seed as I went. On Tuesday at three o'clock, two hours out of Baltimore, I telegraphed to father that I would be in Baltimore at five o'clock. Then as we sped on, what thoughts flitted through my mind as I neared the scenes of my childhood days. Almost before I was aware of it we pulled into the depot at Baltimore. As I stepped from the cars, looking out among the sea of faces, I recognized father's. He did not know me, as I looked at him, (for he was looking for me in every direction) until I said "father!" then he threw himself into my arms, and how the tears did flow; while the multitude looked on; neither of us could say a word for a long time; then we took up our journey for home, four blocks away. As we turned the corner I saw mother standing in the door, my step was changed from a walk to a quick step, and as I embraced that good old mother (who had prayed so long for her boy, and who never gave up the hope that God would answer her prayer and save her boy,) how my heart was broken up and tears flowed afresh; and the brothers and sisters, some I had never seen before, now grown, and some of them married, with growing families about them. It was a scene never to be forgotten. While in Baltimore I had a grand time. I was there four weeks, and attended thirty-five meetings, and also distributed hundreds of tracts; then started for the West again, and up till the night before the train started I did not know where the money was coming from, when a man stepped up to me and handed me twenty-five dollars. I sowed the seed as I returned; arrived at Storm Lake, Iowa, on the 2d of July; on the 4th I had a glorious time celebrating my spiritual birthday. One week later I attended camp at Pickerel Lake, where I got a wonderful baptism; I have been here four weeks, and pushing the work. Will tend camp at Sioux Rapids next week, and I can say that God has wonderfully led me; I have wanted for nothing—all my needs were supplied, and I have received a great deal of money, which has been faithfully used for his glory,

and while this, my first, year has been the best, it has been full of trials; and yet, looking to Jesus I can sing:

“I will follow Thee, my Saviour;
Thou dids’t shed thy blood for me,
And though all men should forsake Thee:
By thy grace I’ll follow Thee.

PERSONAL EXPERIENCE
OF
ELLA MAE WINGER
OF THE
“DAKOTA PRAYING BAND.”

CHAPTER XVI

OCTOBER 1, 1887.

I was born in southwestern Iowa, 1866. My parents were among the earlier settlers of western Iowa, consequently did our trading at Council Bluffs, thirty-five miles away.

My depravity and self-destruction began early in life; my first experience in that line occurred on one of these trips to and from Council Bluffs, which, thanks be to God, was never repeated. We were carrying home some brandy in bottles, and I considered it a freak of fun to drink from one of them. My parents only laughed at me, which gave me license to drink more when their backs were turned. I soon became hopelessly intoxicated. I crept to the back of the wagon on some sacks of grain, and fell into a drunken stupor. I fell out of the wagon, and lay in the road watching them drive on; too much overcome to alarm them or even be concerned about my welfare. They soon missed me, however, and hastened back after me. When consciousness returned, I found my mother weeping over her five-year old daughter—drunk. After an almost death sickness I completely recovered and have been a radical Prohibitionist ever since.

I cannot remember when my mother first taught me to pray. I always loved the Lord. My religious training was begun in the depot of our village; where I first learned Bible texts and sacred songs. My first religious impression was made during a protracted meeting when I was seven years old. I had a great desire to join the church, but was afraid to make it known, lest I should be laughed at. I urged my older sister to join, but she said she was afraid

they would ask her to pray. I said I thought the prayer would come natural enough after we had once joined. These early convictions never left me. I well remember my first lie; such pangs of conviction as shot through my soul. I never let evil temper get the better of me, but that remorse and conviction of wrong filled my heart! My parents were eventually converted; our house became a house of prayer, better influences surrounded me, and at the age of eleven years I gave my young heart to God. I made many resolutions to always say my prayers, always go to prayer-meeting, never give way to my temper, etc., which I vowed before God I would keep; especially my temper, which was becoming a source of great annoyance; almost personating "The boy that had spells" in Luke, ix. After I had passed through a siege of evil temper, I would go off alone and hate myself awhile; then Godly sorrow would fill my soul, and I would weep over my sin and ask God to pardon me. The dear Lord would bless me, and I would make new resolutions, and start over again. In this way five years of my Christian life was spent. I held myself aloof from dances, theatres, dress parades, etc., but of course took part in church social festivals, and even church theatricals, for everybody said, "These are necessary to build up the church and keep the young people together." Consequently I committed no out-breaking sin to my own personal knowledge, except when my evil temper got control of me; then I would weep, repent, and get back my blessing. Sinning and repenting was the program of my life, as it is of many in a justified state. My greatest desire had always been to work for Jesus, and at this time I had fully made up my mind that I would be a Missionary when I got rid of that evil temper—if that could ever be. I felt the Lord calling me early in life, but my excuse has always been 'I am not good enough; ' "Physician heal thyself." At the close of my school life I felt the Spirit calling me, but turned a deaf ear. I had tried so many times to make myself better, and failed, that I at last cried: "O Lord, if you want me to work for you, *you will have to* make me better."

My attention was turned to the skating rink then in "vogue". I knew nothing of the evils connected with it, so there was a question in my mind if such amusement was good or evil. I at once decided to let it alone, but I heard rumors of church members and ministers' daughters skating, and even ministers looking on; so I stepped in one day *to just see for myself*. I saw, to my amazement, members of my own church mixing in with the world. It was the same crowd that attended our church socials, but I thought that the name (C. S.) "covered a multitude of sins." The Devil reasoned with me that it couldn't be so very bad a place, and perhaps if more Christian people would frequent there, it would be a better place, and I ought to at least try it once, and, if my conscience condemned me, to go no more. To satisfy myself I tried it once and came home with a very guilty conscience, I was ashamed to ask forgiveness as my guilt was caused by wilful disobedience. I, however, decided not to go again. The devil then said: "Your nature is too sensitive; other people are not so, and you need that accomplishment in your society circle." I tried it the second time and felt better than after the first. The third time decided I *was* over-sensitive, and so went on and on until I became a professional skater. O, my friends, beware of "The tree of *knowledge* of good and evil." Satan said unto me: "Thou shalt not surely die." It was death to my spiritual life. I found excuses to stay away from prayer-meeting. The holy Sabbath day was spent entertaining young company, promenading, riding or boating. At this time I read my Bible often, and prayed, or rather said, my prayers at night. I took pleasure in reading my Bible though most of it was a riddle to me. In secret prayer my waywardness came up before me and I felt the Lord didn't hear me, yet kept it up from *duty*.

When I went to prayer-meeting and heard old professors tell of having ups and downs and making crooked paths all their lives, with no hope of deliverance, I felt that my experience was as good as theirs. At times I had a burning desire to live nearer the Lord, but so long as I could find no release from that besetting sin, I would almost despair,

and wonder if death would release me. While at Storm Lake, Iowa, I listened six months to Brother Taylor's plain Holiness preaching. On one occasion while at the parsonage, I had an intense desire to have him ask me about my soul, so I might open my heart to him, and perhaps he could lead me into that perfect rest of soul that seemed to envelop him. The desire not being accomplished, I resolved at any rate to try to live a better life. When he preached that we could live without sin it seemed almost incredible. One evening I walked up the aisle to ask for an explanation, but he was called away and I let it pass. I finally resolved to give up worldly amusement if that would give me peace; attend closely to the means of grace and *secretly* try this plan of living without sin. I didn't presume to get where I could be sanctified, but resolved, if I did, to live it but never to tell it. I was here convicted of that one awful sin in my heart, and would sometimes cry out in anguish to God—'O Lord, how long, how long; can I ever be patient, long-suffering and enduring?'

I was always glad when the night for prayer-meeting came. I never had a spirit of prayer, but gladly listened to the sweet-pleading tones of those dear saints that seem a benediction to this earth. As their words seemed to bring heaven and earth together it was a feast to my hungry soul. I would set there like a dry sponge and by the time meeting closed had soaked in quite a blessing, I would go home resolving to keep *that* blessing till next meeting if nothing happened to upset that sin in my heart, but something usually happened which found me in the valley next week. You see my experience was up hill and down and more *down* than up. I did sincerely wish to have that sin uprooted, but didn't want to be sanctified, because the world opposed holiness. and I was averse to doing anything the world might oppose.

On removing from Storm Lake to Schaller, Iowa, I went into the church work with a new zeal. I was on hand at Sunday School and also every sociable. We considered them harmless little ten-cent affairs for lifting the church debt. At first we were so conscientious as to

hardly play a game; then, to keep up the interest, added charades, then tableaux with red lights, then *theatricals*. The Devil told me I was doing a great work for the church, also elevating society. I believed him; if he should tell me that *now* I would tell him he lied. However, this caused my spirituality to decline, and I took more interest in the outward appearance of the church than giving food to the inner man. The Lord at this juncture sent us a Holiness teacher that showed me plainly my duty as a professing Christian. I loved worldly honor, position, and much of this world's folly, yet I could not conscientiously go on after the world and profess Godliness. I saw my duty plain and acted accordingly; kneeling at the altar, thinking the act would bring the blessing, my first object was to fulfill the doctrine of the church and not be a stumbling block by any longer opposing it. "Brother Fred" labored with me earnestly, telling me I must consecrate myself to God, give up the vain pomp and glory of the world, laying aside all carnal desires of the flesh, etc. I earnestly prayed God for grace and guidance, yet it seemed more than I could do, but God had his hand on me and held me to my *duty*, for *every justified person ought to be sanctified*. The next day the Lord said to me: "Will you give up, go on and get all the Lord has for you, or *backslide*?" It was hard to give up all, yet to look back, death (to the soul) stared me in the face. I said: "Yes, Lord; here goes ambition, honor, home, friends, style and fashion." And sure enough, the Lord takes the besetting sin out, too.

O the precious, precious blood! O the cleansing, healing flood! A great tidal wave of cleansing blood seemed to surge through every part of my being, beginning at my finger ends. My heart was so empty and the *load of sin gone*. Then I cried, 'Come, Lord Jesus, I'm thine, body, soul and spirit.' O, the light that came into my soul, bringing newness of life! When I testified to the blood, the Spirit witnessed with my spirit that I was a new creature in Christ Jesus. The saying is true: "It's hard dying, but splendid after you're dead." Old things had passed away. How

plainly I saw that gold and pearls and costly apparel found no place in a *sanctified heart*. My voice, time, talent, my all is consecrated forever to the Lord. I saw the Lord didn't need me to form a co-partnership with Satan to raise the preacher's salary by means of theatricals, oyster suppers and taffy-pulls, for the silver and gold belongs to the Lord, and the cattle on a thousand hills. Praise his name!

“All the trifling things of earth,
Seemed to me of little worth.”

I loved the word *sanctify*. Instead of keeping it a secret I wanted to get on the highest pinnacle and shout it into the ears of every Methodist, Baptist, Presbyterian, etc., to the ends of the earth. My friends looked and acted different, the air seemed more pure and the sunshine brighter. For weeks after my new life, June 20, 1886, I felt the *personal* presence of the Saviour. I could feel the touch of His hand. On waking in the morning I gave myself into his keeping in child-like faith and arose with the intention to serve, love and please him. I talked to the Lord and he answered me so plainly I could almost hear with the natural ear. The glory of God seems to fill my soul as I write it. During these weeks of spiritual feasting and rapid growth, the voice kept saying, “Now you are ready, go into my work.” My pastor and friends said I was misled, but the voice was in my heart day and night; I said, ‘Lord give me some token from thy word.’ He gave me Psalm ii; 8. Now, give me one more, Lord, and he gave me the 71st Psalm; then I said, ‘Yes, Lord, I’ll go.’ But my parents came up against me so strongly I thought I could withstand no more, when he pronounced this woe upon me: ‘He that loveth father or mother better than me is not worthy of me.’ ‘Enough! enough!’ I cried, and sank out of self into Christ. I am His to go and do as He wills. I am out in the world with my trunk for my home, but His boundless love makes up all the rest.

I am your friend, washed in the blood,

ELLA MAE WINGER.

THE PRINCIPAL POINTS IN MY RELIGIOUS EXPERIENCE.

Oct. 7, 1887.

I was born in Ashtabula Co., Ohio, April 2, 1851. When I was about three years old, my parents came to Iowa, located in Linn county; then moved to Tama county, where we, a family of eight children, grew to be men and women.

When I was nine years old we had some good Baptist neighbors who organized a Sabbath school. This was the first time in my life I had the privilege of attending a school of this kind. Oh, how happy I was, when the hour came to go. We committed our lessons to memory, in which I took extreme delight.

When I was about twelve years old a Baptist minister commenced a revival meeting in our vicinity. He was an earnest worker, and a sweeping revival was the result of his efforts. My father was converted and also many of our neighbors. I too became convinced that I was a sinner, and how my childish heart did ache. I wanted to be a Christian, and wished my mother would take me by the hand and lead me to Jesus, but no, we were only children, and she thought we might go to the altar through excitement, as we were not old enough to know what we were doing. Mother had been brought up in the Episcopal church, and thought it not necessary to make so many demonstrations on the subject of religion. She believed it was a shame for a woman to speak in church. So I had no encouragement to be a Christian. My sad heart found no rest in Jesus, I was only a child and was crowded away from Him. Oh, too often do parents forget that the dear Savior said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God."—Luke, xviii; 16.

Am thankful that the dear mothers of this enlightened land having a better understanding of the Scriptures now, and those ideas, in many souls, represent an age gone by.

Several years passed by, and I continued going to school in the country. Those old convictions returned at times in a slight degree, but my heart was chilled in the bud, and so I continued to live in sin. Our parents brought us up very strict morally, and sent us to church and Sabbath school. I was a very quiet girl and spent much of my time in studying. At the age of seventeen my parents sent me to attend a school called Addison's Collegiate Institute in Benton County, Iowa. The teachers were Baptists and had ~~entire~~ charge of us. The following winter I attended again and went to their Tuesday night prayer-meetings. My early convictions returned with more force than ever. I became so sad that I could not enjoy the meetings, so I stayed in my room to study. The chapel was just below my room and I could not help hearing them pray. Every prayer would send a new dagger to my heart till I would lay down my books and cry. We were not allowed to leave our room unless we attended the meeting. There I was, shut up where I had to hear them pray, could not study, and oh my lacerated heart ! what should I do ? I knew not.

Three weeks passed away and no change, till I made up my mind that I would be a Christian. Went to the meetings, and the time came ; they began to testify and I began to tremble—oh ! could I get up and say anything ?

It seemed as if I must weigh a thousand pounds ; however, with a desperate effort, I sprung to my feet and asked them to pray for me. A spiritual shock seemed to go through many hearts and they shed tears, and it resulted in a lively meeting. I was next morning in my seat ready to begin my lessons. Jesus had saved my soul, and I was happy. Glory to Jesus for His saving power.

At the age of nineteen, I began to teach—opened my school each morning by prayer ; enjoyed the work hugely, and found I had not missed my calling. My spiritual life, however, was an up-and-down one. I sinned every day and supposed that everybody did ; was very conscientious, and prayed every night for the Lord to forgive all my sins, and believed he did.

I was afterward immersed in the Baptist church, but did not unite with it; thought I would try to live a good Christian life out of the church, and, if I could, then I would join it. This was a temptation of Satan, for "where there is union there is strength." Of course I grew cold and worldly.

We moved to Traer, Iowa, where I united with the Congregational church. We had festivals and ice-cream suppers, and entertainments in the church, in which I delighted to take part. We were gay, and put on all the style we could obtain. My heart was very proud, and I was ever eager to have something nicer than any one else.

In the spring of 1881, I went to Denver, Col., for my health; soon regained it, and joined the Good Templar's Lodge. Did all I could to help the cause along; was very particular of my company; would not for the world be escorted by a young gentleman who would taste a drop of intoxicating drink. I tried earnestly to be a consistent Christian every day, but did not think of praying with them, and get their souls saved. Have learned better now and find that when they are saved and filled with the love of God they have no appetite for liquor.

In the spring of '83, I was teaching a colored night-school, and clerking in a store through the day, when I received a telegram that my brother, who was an engineer in Norfolk, Nebraska, was hurt, and for me to come immediately. I went, and found that he had been buried three days. My heart was too sad to be described. His train was draped in mourning and the town in a muffled excitement. He had four little boys, under twelve years old, whose mother had died three years before. My mother had cared for them most of the time since the death of their mother. Now we were left alone to care for them. Their father's means soon came to an end, but our friends, who were handling our business, said we should be supported by the public till the railway company settled with the children. Mother had more than a hundred dollars, which was a present before she came into the family, and thought it not her place to support the family, so we said nothing

about it. I also had a few dollars. Here was a temptation to sin, and we yielded.

In the spring of 1885, I came to Storm Lake, Iowa, and made my home with my sister. Attended the M. E. church, of which Rev. B. S. Taylor was pastor. He preached full salvation. "Holiness without which no man shall see the Lord."—Heb. xii; 14. He said we had a root of bitterness in the heart, which is called inbred sin, and in order to be fully saved we must have that cleansed out. We looked at him in astonishment and thought him a peculiar piece of humanity. I knew I had been converted, and joined the church, and supposed I was a sure candidate for Heaven. His preaching disturbed us terribly. He did not believe in festivals, nor fairs, nor worldly amusements—wouldn't have anything of the kind in the church. Only think of a minister talking so to a church which had been participating in the same every few weeks before he came. He seemed to have no mercy on us; he made us think of a flaming sword sent to slay us all, if we did not obey the commands of the Bible. He said we now had the light of full salvation, and we were responsible. We must be cleansed from all sin, and he proved all his statements by the Bible. He would make one think of an auctioneer selling his last articles—when he says: "Going! going!! last chance; who accepts; now or never!!! till we would feel as if all eternity was open before us, and we must be cleansed from all sin, or woe would be our destiny. He showed us our hearts till we could see they were not right.

I found I was backslidden in heart, and was not aware of it before. I was not willing to acknowledge it, however, any more than hundreds of other church members. Sometimes I became angry, and thought I would only go there to church till I got acquainted with the people in the Congregational; then I would have some peace, for he brought the sins of my heart before me all the time. Somehow he drew the masses, and great crowds came out to hear him, for he never failed to interest them.

When Autumn came, we had a camp-meeting, and a conviction came upon me, for I was a backslider. I took

part in the meetings but did not have a clear experience.

During the winter we had series meetings. I went to the altar for the cleansing, and the Lord showed me the great wrong of deceiving the people and not telling them of the money we held in our possession while they cared for us. I felt very badly, but said nothing about it to any one. The Devil said you better not be sanctified, for that will come up in the court, when you attend the suit with the railway company, and that will not become a sanctified soul. So I put it off, but often went to the altar because the rest did, and not because I was an honest seeker, (I am ashamed to say). However, one night I went, and felt quite happy, but did not testify for fear I should shout. Went home, and, as we sat at the fireside, we talked light and trifling as to how we must appear before a man of Brother Taylor's ability; for some of us would ask how anyone felt under the power of the Holy Ghost. Little children did not ask their teachers how they felt when they learned their letters, and why should we be so foolish, etc. I soon started to my room, and said, as I went I intended to be a good Christian anyway, whether I am sanctified or not. My sister said, "What did you say?" and I repeated my statement. As I opened the stair door something came down upon me like a mighty shock and I gave a scream, and said, what is that? My sister thought I was frightened, or sick, and ran and got the camphor. I told her I was not sick. I sat down and began to cry, and was pale as a sheet. I felt as if I had received a terrible shock from an electric battery. I tingled from head to foot, and I realized that some Supreme Power had taken hold of me. At once I felt condemned for the way we had been talking. Sister said she thought we ought to pray. We did so, and asked the Lord to pardon us for talking so. A young lady who stayed with us caught a glance of the shock and was much impressed.

Do you wonder if I was made happy by this strange occurrence? Well, I must say, no, not by any means. I knew the Lord had rebuked me for trifling so, though I was not aware that any received a baptism of the Holy Ghost in

that way till afterward. The tempter came at once and said, don't you tell any one. So I did not attend church the next night, but stayed with my intimate friend and imparted the secret to her. The tempter seemed to follow me everywhere. I had not received the blessing because I was not worthy of it, and was very unhappy.

Time drew near to attend the court, and I tried to go, and tried not to go; prayed the Lord to blockade the railway so I couldn't go. The roads were blockaded, and I tried to believe I could not reach the place in time, at least I did not want to. Our attorney was disappointed that I did not come, and I did my best to convince him that it was impossible to come. I tell you the Holy Ghost had possession of me and I had but little peace of mind. He showed to me that I must acknowledge to the attorney all the deception that I had used, money matter and all must be brought in, which I did, and received a complete pardon. Then did the Lord fill my soul, for the last speck was gone. He seemed to anoint me for his work. My soul floated out free in the Holy Ghost, and ever since I have been walking close to his side, and winning souls to Him. Glory to His holy name for calling after me.

I will say, by way of warning to others, that it is useless to expect all the fullness of God, and the sanctifying portion of God until the full price is paid and every hindrance is removed.

I now praise the Lord for sending Brother Taylor to us to preach such fire-like sermons, and show us the errors of our ways, or I and many others might yet have been wandering around in our sins. Wish the Lord would raise up hundreds of such Holy-Ghost preachers until holiness would be written upon the heart of everyone who professed the name of our blessed Jesus.

MARY J. READ,

Saved and Sanctified.

Member of the "Dakota Praying Band."

AN OPEN LETTER TO A PREACHER WHO FIGHTS PROHIBITION.

TO THE LAW AND THE TESTIMONY.

CHAPTER XVII.

You discourse upon “things deemed permissible,” and misquote your text the first “thing.” Rom. xii; 2 reads: Be not conformed to this world. Your whole discourse, if correctly reported by the papers, is a terrible perversion of the text and its teachings. It is misquoted and misapplied.

1. You say “God’s commandments do not forbid a man to drink wine.” What face have you to say this, standing over an open Bible which thunders: “Woe to them that tarry long at the wine.—Look not thou on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. It biteth like a serpent and stingeth like an adder.”—What a life-like picture of a wine party ! “Who hath woe ? Who hath sorrow ? Who hath contention ? Who hath babblings ? Who hath wounds without cause ? Who hath redness of eyes ? They that tarry long at the wine; they that go to seek mixed wine. ”

2. You say, “there are not too kinds of wine” mentioned in the Bible, one new and the other old, one sweet and the other fermented, one harmless and the other intoxicating, one always called “tirosh” and the other “yayin” in the Hebrew, one always spoken of in blessing, the other always spoken of in warning, woe and cursing ; one fresh grape juice, harmless, medicinal, refreshing ; the other fermented, alcoholic, intoxicating, devilish, damning ! If you don’t know that, you are not fit to teach a district school comprising three idiots, a blind girl, and a pair of deaf mutes.

3. You say, “Jesus created intoxicating wine at Cana.” Jesus made 42 gallons of liquor to make a wedding

dinner a scene of drunkenness and debauchery! Jesus turned loose upon the party what "biteth like a serpent and stingeth like an adder!" Jesus gave them a barrrel of mixed wine which filled them with "woe, sorrow, contentions, babblings, wounds, redness of eyes!" They lacked in merriment, so Jesus (you say?) turned bartender and "set up the drinks" by the gallon! Jesus set the house in an uproar of jolly good fellows who "won't go home till morning!" Jesus supplied a feast with liquor, and if they did not all roll under the table, it was not because He did not give them plenty of a wine which "since the apostles' time has always been of that nature that would intoxicate!" Forty-two gallons of free liquor, and if they did not all reel and stagger to their homes it was not the fault of the Savior who "came into the world to save sinners."

4. You "oppose extreme views of prohibition, but would heartily favor such prohibitory steps as might 'meet the general consent of all.'" Blow hot and cold. In the name of common sense what prohibition will suit the saloonist and the saint: the drunkard and his wife?—What law will please the law-maker and law-breaker? What penalty satisfy the innocent and the guilty? What statute suit the good and bad, the lawful and lawless? Yes, you would like to trim through this world so that you might please all classes—the dancing, gambling, drinking, theater-loving Christians, so-called, and the holy God of heaven, the temperate, sober, pious saints of the church as well. Jesus had you in mind when He said, "Woe unto you when all men speak well of you—Ye cannot serve God and mammon—if any man love the world the love of the Father is not in him.—Whoso will be the friend of the world is the enemy of God." You seek to delude men with the notion that they can go to a holy heaven to enjoy the presence of a holy God and spend their lives here in all unholy conversation, lascivious balls, meretricious theatricals, drunkard-making wine parties, etc. God's word asks you, "Can a man take fire in his bosom and his clothes not be burned?" and you reply that "the child may be taught to use and not get burned"! Suppose you read Prov., vi; 27, and

apply the subject to wine as the wise man does to the sinful woman. God does not there recommend the license of brothels as a means of promoting purity.

5. You say "abstinence should never be enforced for this destroys the virtue of the act" altogether. Sins against marriage, and brothels should not be suppressed by a prohibitory law ! Do you advocate a brothel license ? Do you expect to have one next door to your young family and home? No. Then excuse us "temperance fanatics" if we protest under all forms of law against a saloon trap next door to decoy our boys into drunkenness. If you have any legal or moral right to employ prohibition for brothels in behalf of your girls, I have equal and exact right to employ the same law in behalf of my boys against the seductive, polluting and damning rum traffic.

6. You say "prohibition of anything in itself useful is tyranny." Have you never heard that identical argument used for social crimes ? It is common to urge licensed prostitution as a protection to marriage ! License rum-sellers as a protection to sobriety ! Look at these two arguments side by side. As if a virtuous woman needed to have a dozen open public houses of shame licensed and taxed by law to protect her character ! As if the prohibition of such houses and characters in this city "destroys the virtue of woman altogether !" But license this nefarious trade of the scarlet women, and surround our young girls by scores of temptations, and then, you say in theory, "if, like the Savior," she remains pure, "the action will have moral worth."

7. You say, "Is there then not the strongest ethical reasons for opposing it?" (legal prohibition?) Yes ; if you want to see how far your boys can go and not fall into the gutter. If you want to see how many rakes and pimps your girls can resist, and not lose their fairest human heritage ; womanly chastity. Yes, if you wish to promote honesty, on your plea, abolish all laws against crime, and abrogate all penalties and prisons. Yes, license a lot of gambling hells ; give your boys several years' careful lessons in skilled card-playing at home and turn them out on the

streets, for “what virtue is there in being good if all temptations are removed?”

8. You have got Bob Ingersoll’s arguments by heart. You can find whole pages of such “argument” in his infidel onslaughts on Christianity. You are doing more than he to destroy the Kingdom of Heaven, for you wound Christ in the house of His friends. Such a pulpit and sermons as these drive thoughtful, sensible people far away from Christianity. The old pagans, Cicero and Plato, gave the world a better morality than yours. Your preaching, sir, will convert no skeptics, never has, never will. Your gospel saves no drunkards, rescues no fallen women, reforms no criminals, comforts no child of God, sanctifies no believer. Such preaching makes none penitent, awakens none from the deathly sleep of sin, arouses no slumbering conscience. Such preachers are a shame to the name of Christ, an obstacle to progress, a foe to holiness, a hinderance to the great temperance reform. You cannot reform a single drunkard; you cannot rebuke a single rum-seller; you cannot raise a finger to lift up the fallen, cheer the sick, or heal the blind. He will instantly reply: “Physician, heal thyself.” Hundreds of similar pleaders for wine have gone down in shame to fill a drunkard’s graveyard.

9. You say, “the majority of religious bodies have refused to recognize this narrow interference with personal liberty.” The largest church in America is a unit against rum. The four churches that come next in order, my dear sir, are almost unanimous on the prohibition platform. Your own feeble denomination, which comes far down the list with the youngest churches, is not in consent to oppose prohibition. One of the brightest names of the Church of England, Canon Farrar, is one of the most stalwart and “rabid of the temperance fanatics.” The tail end of your little church will some day get where the head is now.

State after State is rolling up majorities, or enormous minorities, for prohibition. We are exactly in regard to this impending crisis where abolitionism was in 1856. The other two parties making sport of the young giant which in

a few years, out of the horrors of civil war, proclaimed universal prohibition of slavery. The prohibition of rum is coming to this nation just as sure as the prohibition of slavery followed the nomination of John C. Fremont in 1856. Prohibition will carry whole States for its nominee in the presidential contest next summer. We shall see 1860 repeated. Two dying parties, Douglas and the Solid South, broken to pieces by young Lincoln and the black republicans. If our Lincoln is not elected next summer, the prohibition party will prevent either republican or democrat, and throw the election into the House. The end draws nigh! Such fence-riders and trimmers as yourself will soon have to get down off the fence, or like the Copperheads in war days, will be confiscated by both parties. Prohibition will soon hold the balance of power, and Dakota will enter the union as a prohibition State, thanks to a prohibition majority in the next congress. This war will end as did the war of '61. The old slave-holders quoted Bible for their accursed views, just as you do. The fire-eaters blustered about personal liberty, just as you do. The secessionists tried to vote God out of abolition, tried to make out that slavery was not a moral question, not a proper subject for discussion in the pulpit, just as you do. They said prohibition agitation would split the union, destroy the government, and load the people with taxes; but all their gloomy predictions failed, as yours will.

The army grows. Recruits enlist daily. Remember that no one ever backslides from prohibition. The cause has advanced wonderfully in every State and Territory, north and south, and as sure as there is a God in Heaven this nation will soon be delivered from the slavery of drink and the Rebellion of Rum.

B. S. TAYLOR.

Jamestown, Dak., Aug. 21, 1887.

THE DAKOTA CAMPAIGN.

CHAPTER XVIII.

A THRESHING OUTFIT.

Last Tuesday Bro. Hiltz and I took the ponies and drove out eight miles northwest of this city to spread salvation among the threshers. Probably few of your readers have ever seen the wonderful outfit of a Dakota threshing machine. It was a great sight and full of interest to me.

We reached the "camp" about dusk, just as the men were closing the day's labors. Here we found a "camp" of six tents and a "dining car on wheels." The little tents are canvas duck, eight feet square, and furnish a bed for four men each. They are pinned tight to the ground, which is covered with straw, and there they lie as snug as a bug in a rug, even in cold freezing nights, in comfortable beds, well wrapped up. The dining car is about thirty feet long by ten feet wide—a light frame covered with canvas on four truck wheels which, are easily drawn from one "job" to another by a span of horses. During the transfer the brisk little cook in his neat, white apron, makes a fire in the cook stove, boils his coffee, cooks his meat, and spreads the table for twenty-four men. After feeding the teams and providing well for their comfort by blankets, etc., the men assembled for supper. We "washed" and climbed into the old canvas chariot and sat down to supper with them. Benches were ranged along the sides of the wall next to the long table in the center, and the men took their places before a tin cup of coffee, a tin plate of boiled potatoes, and baked beans and fried ham. We all "laid to," having returned thanks to God for all his mercies. We ate heartily, as only hard working, hearty young men could eat. Splendid white bread, light and sweet, was set before us; all the cooking, baking, etc., for the "crew" was done by the one man—"Cook."

The feast ended, the boys turned to and helped wash and wipe the dishes, (not one was broken!) swept up the floor and prepared for our meeting. Two lanterns hung

over the long table from the rafters. Bro. Hiltz brought in a dozen "Beulah Songs" from our buggy, the boys again gathered round the table to a feast of love, and we opened with a praise service. All who could, joined heartily in the singing and gave earnest, respectful attention to the prayers and testimonies. The writer gave a Bible reading from Psalm 37, and Bro. Hiltz gave a chapter of personal experience. During its narration we were moved to tears as the "saved Cow Boy" told his fellow sinners how Jesus answered his mother's prayers after nineteen years' wanderings, and brought him to himself and a free and full salvation. (This "*experience*" in full, appears in our new book, "*Holy Fire*," page 84.) The testimony made a deep impression on all hearts. We closed the meeting in a season of prayer.

Dear Bro. Easterbrooks, one of our "Dakota Praying Band" who labored with us in Fargo last winter, is the head of the "outfit" and with his two brothers-in-law, make the firm. His Christian example and teachings with his crew are a power for God. Several of the boys are convicted and some are seeking the Savior. Songs and praise continued to a late hour, the boys being loath to retire. We rolled into our blankets, crept into our little tents, and soon the weary toilers were quietly sleeping.

At 6 o'clock we were all aroused by the "Cook's" call to breakfast. We tumbled out in short order, horses fed and harnessed—breakfast dispatched, and by sunrise the wagons were driving across the fields to the place, in the midst of a vast wheat-field, where the engine and "separator" were "set." The steam engine is of twelve horse power, weighs four tons, mounted on four wheels, and is drawn by four horses. They are made in locomotive style. This is fed on water and straw and seems to enjoy good health and works very quietly and cheerfully. It seemed almost a living creature, and though it cannot "enjoy salvation" itself, it does save poor tired horse-flesh a vast amount of agony. The "separator" which threshes the grain is situated about eighty feet from the engine, to which it is attached by a huge rubber belt. To run such an "outfit," about twenty-five men are required. 1. The engineer,

and 2, fireman, who pokes straw into the mouth of this iron horse with a three-prong iron-handled pitchfork. I was surprised to see how much power was generated by a few pounds of straw. Probably not more than one ton per day is used, and here the straw has no value at all, while coal and wood are very expensive. This plan effects a vast saving in fuel, costing practically nothing but the hire of firemen. 3. The feeder takes the bundler from a band cutter on each side of him, and keeps a steady stream of bundles pouring into the mammoth forty-inch cylinder with its teeth of steel. 4 and 5. Two "band cutters" with a sharp knife cut the bands of hempen cord with which the grain has been bound at harvest time. Six or seven wagons are necessary to draw the grain to the separator from the "shocks" scattered over the field. Of course, when the grain has been previously stacked, this is not necessary. But in this dry, clean, fall climate, stacking is largely dispensed with, and the grain remains two or three months without any damage in the field until threshed. These six wagons require from eight to ten men, a fresh wagon load taking the place of the empty wagon, at the "table," on to which the grain is pitched by the man who loaded it. Two men are required to measure up the grain into the sacks. While I stood there, watch in hand, three measures per minute, ninety bushels per hour were easily averaged. One afternoon recently this crew turned out 900 bushels of No. 1 hard wheat. 2,500 bushels of oats is a good and perhaps average day's work. Two or three teams are necessary to haul the grain to a granary or elevator. Another man and team, with huge tank holding six or eight barrels of water, are necessary to water this thirsty monster on a hot day. Thus you see twenty-five men are necessary to a full equipment, and essential to its full capacity.

The whole crew with the teams necessary are employed by the Boss and paid good wages, with board and tents provided. The men receive from \$1.50 per day up to the engineer who receives \$3.50. The cost of such an outfit, the famous Buffalo, New York, "Pitts" Separator, engine and tents is about \$2,000. They start out as soon as the first early wheat is cut, about August 15, and thresh until

the weather is too cold, say about November 15, three months; the stacks coming last.

In this county the crop is rather below the average, but in two or three counties north of us, (where the people prayed for rain and got it) the wheat frequently yields forty bushels to the acre, and is now bringing sixty-five cents per bushel.

We watched the quiet, steady and tireless engine for two hours, as it kept the separator humming out its "No. 1 Hard." The men seemed to labor in cheerful content. No swearing, loud talking or coarse joking. Several (at least seven) of the crew are earnest Christians, some enjoying the blessing of full salvation, and their example and daily family prayers are a power for God and for good over their comrads. What struck me were the following reflections:

1. This is probably the only *Crew* in Dakota that observes family prayers in camp. And *all the crew* seem to enjoy it, though they are not yet all professed Christians. 2. The "feeder" remarked to me, as we parted—"How smooth and quiet the whole crew and machinery runs!" The blessed testimony to the power and blessing of grace from an unconverted man.

When, O, Lord ! will this country be filled with such "Crews?" Hasten the day!

3. *The Profitable nature of Godliness.* No break downs from careless or reckless drunken feeders, or boozy engineers. No quarrels, brawlings or discontented grumbler. No beating or abusing the horses. But little delay or trouble of any kind. The men are detailed to their duties, know their places, and obey orders with cheerfulness and dispatch. The "Company" are earning better wages and making more money than at any former season.

4. It is a great improvement over the slow tedious expensive process of our fathers. They receive eleven cents per bushel for wheat and seven for oats. The grain is taken from the shock and put in sacks. The straw is drawn away from the tail of the machine by a boy with a horse hitched to a rail (rake); or in the barn-yard pitched high up into enormous stacks as shelter and food for the cattle in winter. *The women* who used to dread the "coming of

threshers" so much, with such a gang of enormous eaters in their clean kitchens, now enjoy entire deliverance from the whole thing. The men attend to their own needs, and do not come to the house at all. It is a blessed thing for women.

After a large patch round about the machine is cleaned up, a few moments work suffices to remove, perhaps forty yards, into the midst of the shocks again. Four horses are hitched to the engine, two to the separator, the wagons are brought in tow and in a few moments they are "set," holes are dug for the wheels which are braced and locked firm, the belt is adjusted, each man drops into his place, and the whole crew are ready for business. They kindly let me poke some straw into the fire-box, pull the steam whistle, and scare the horses, squirt water from the barrels provided in case of fire, and make myself generally useless! We bade them good by, drove back to town, having enjoyed a novel experience, had a salvation meeting, and learned some things new. Bro. Hiltz scattered tracts, which were cordially received and read by the crew, and we sit down to our desk to give the *Highway* readers a peep into a *Salvation threshing camp*. May the dear Lord put them all through the salvation separator, screen out all weeds, chaff and stubble, and gather their souls into heavenly granaries among the *No. 1 Hard. Saved and Sanctified forever. Amen.*

NOTE. The separate chapters of this book can be ordered in tract form, by mail, postpaid, at 20c. per hundred ; \$2.00 per thousand.

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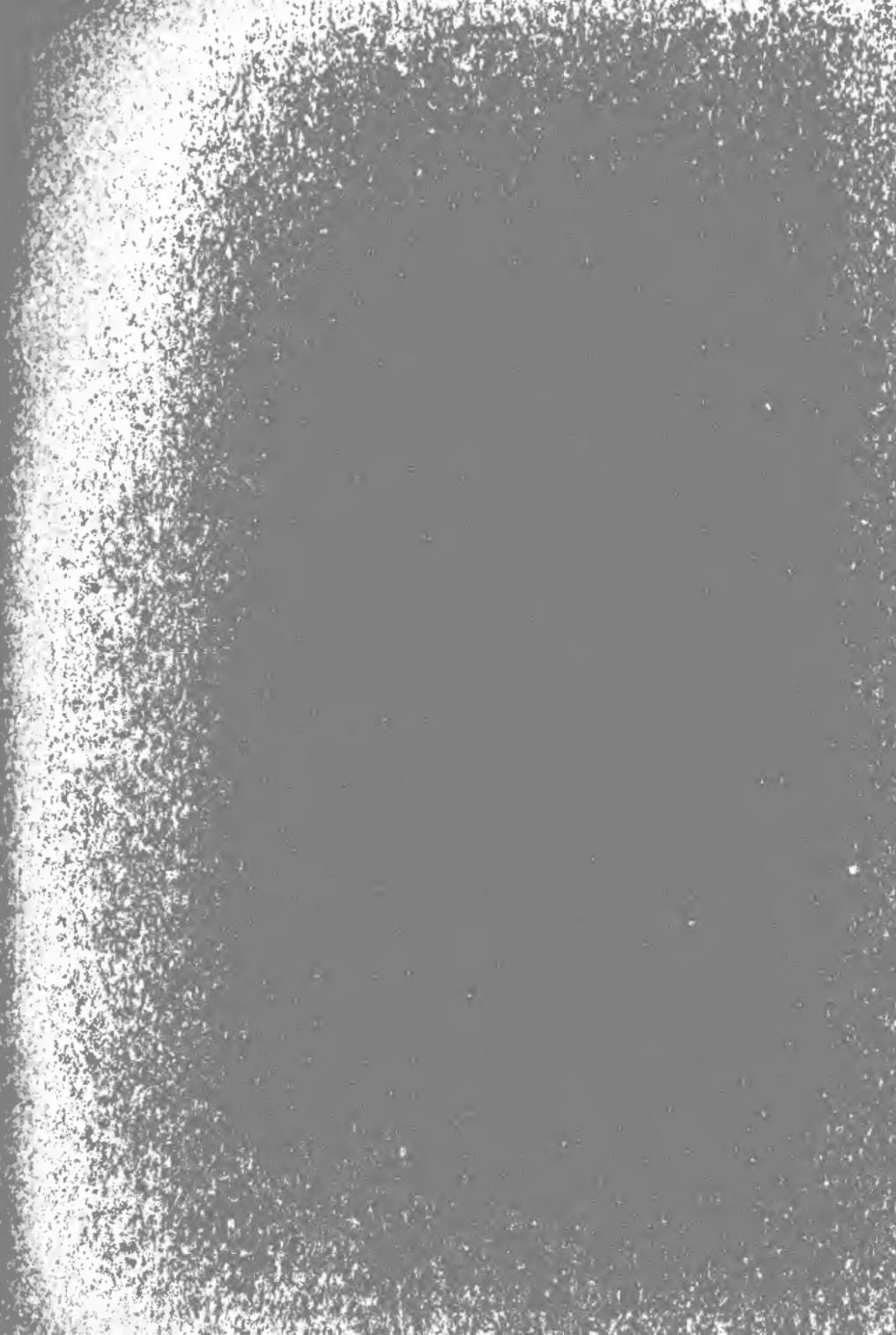
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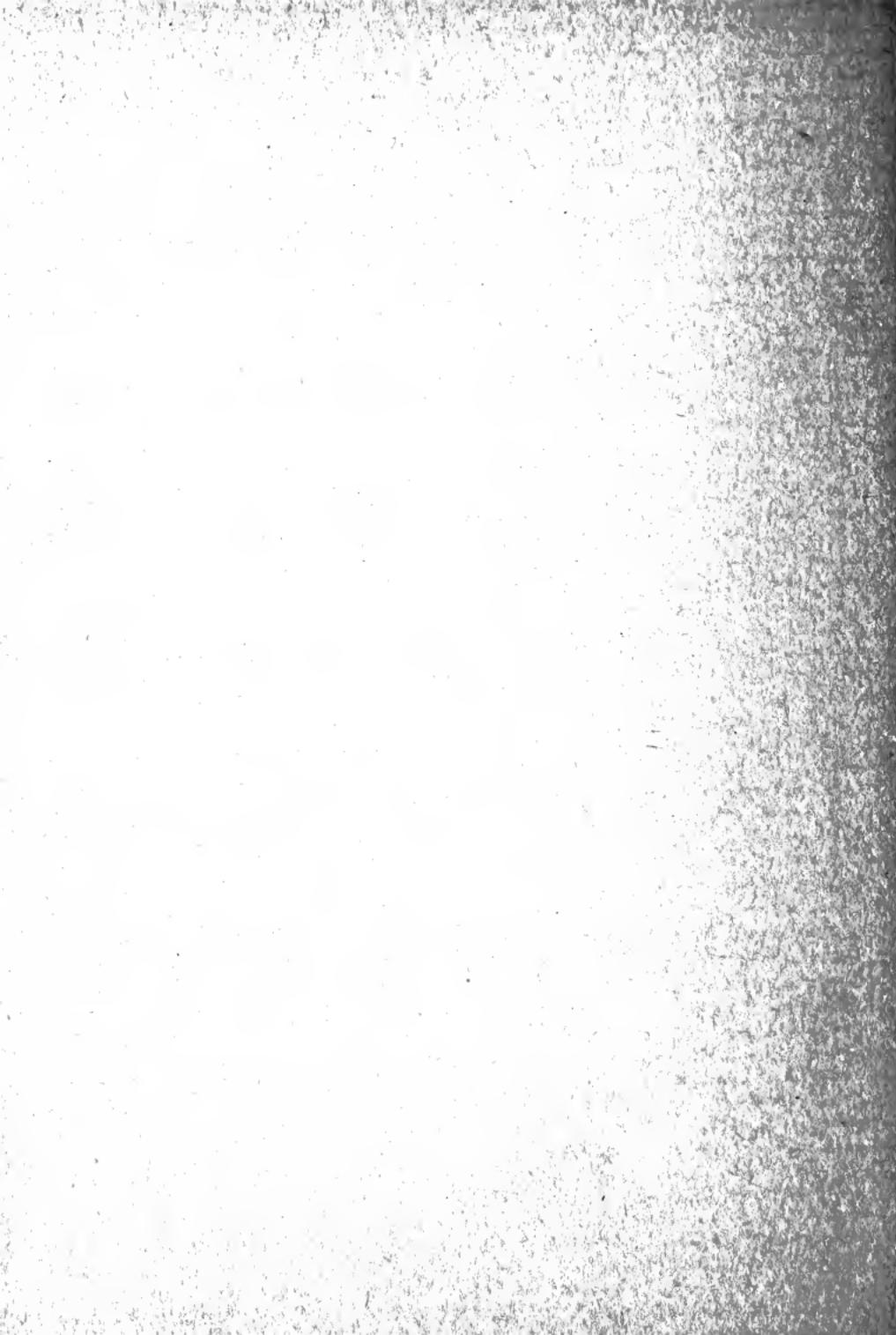
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